HISTORY OF THE SHIA CREED

(Written under active guidance of
Imam-e-Ahle Sunnah
Maulana Abdul Shakoor Farooqui of Lucknow)

With

AN INTRODUCTION OF THE "IRANIAN REVOLUTION"

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Translated into English and Published

By:

AALMI MAJLIS-e-TAHAFUZ-e-ISLAM PAKISTAN

The Holy Qur'an enjoins:

☆) "Lo! Allāh hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allāh and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'ān. Who fulfilleth His covenant better than Allāh? Rejoice then in your bargain that ye have made, for that is the supreme triumph." (9: 111)

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بسم اللہ الرحمٰن الرحیم

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ (القرآن)

"Lo! The hypocrites (will be) in the lowest deep of the Hell".
(Al-Quran, 4:145)

INTRODUCTION

After the restoration of diplomatic relations between Egypt and Iran since breakdown in 1979, the Iranian president, Mahmoud Ahmadinejad , paid a three days State Visit to Egypt in the first week of Feb, 2013 and called on Sheikh-ul Al–Azhar, Dr. Muhammad Ahmad Tayyab and impressed upon him that since there are no real differences between Sunnis and Shias, he may endeavour for reconciliation and creating better understanding between the two estranged groups. However, the Grand Sheikh of Al-Azhar very courageously rejected his plea and instead advised him that Iran should refrain from meddling in the affairs of Arab counties especially Bahrain and Syria (where according to recent U.N Report over seventy thousand Muslims have been killed since the uprising in March 2011 against despot Bashar al–Asad) and stop propagation of Shiaism in Muslim countries.

It will not be out of context to point out here that already Muslim-Arab Iraq has been turned into a Shia-dominated State where innumerable Sunni *Ulema* have been killed by U.S-Iran sponsored Shia government of Nuri al-Maliki after the brutal hanging of president Saddam Hussain on 30 December 2006, which shows that inwardly America and Iran are one and the same as far as enmity towards World of Islam is concerned although outwardly they make a show of mutual hostility to deceive the general public. This proves beyond any shadow of doubt what the Elders have truly said: "الکفرملت واحده" i.e. Disbelievers are One Nation.

The advocates of Iranian Revolution and their camp-followers in Pakistan and other countries very cleverly hoodwink the simple-minded followers of *Ahle-Sunnah* that there are only minor *fiqhi*(juristic) differences between the two communities which is far from truth . The two are poles apart from articles of faith to modes of worship rituals and social behavior. This is established from facts of history and Rulings of leading Islamic

Jurists right from first century of *Hijrah* to the present time who have declared these misguided followers of Ibn-e-Saba (founder of Shiaism) outside the pale of Islam. However being insiders and camouflaged, they are more detrimental to the interests of Islam and Muslims than the Jews and Christians put together and should not be trusted under any circumstances. This has been the conclusion drawn up and boldly proclaimed by Shaikh Abdur Rehman al-Huzaifi, *Imam*, Masjid-Nabvi, Madina in his Friday Sermon of Ziqadah 1416 H during the official visit to Saudi Arabia of Ali Akbar Rafsanjani, the then President of Iran. Muslims should, therefore, beware of Shia tactics under the alluring titles of unity and fraterinity to befool them and thereby halt the onward march of Islam.

The pages that follow is an English translation of Urdu book تاریخ مذہب شیعہ written under the guidance of *Imam Ahl-e-Sunnah*, Maulana Abdul Shakoor Luckhnowi which traces the origin of Shiaism in Islam. The book has been rendered into English (with improvement & addition) by Ex-Judge, Alhaj Q.M Saeed for the benefit of Muslims living in non-Muslim countries who do not know Urdu language and are falling in the trap laid down by these hypocrites claiming with audacity to be part and parcel of Islam. The most safest and effective way to save one's *Iman* & *Deen* from these deceits is that the general body of Muslims should boycott the enemies of *Sahaba* on all fronts (i.e. economic, social, political & religious). This is necessary in order to isolate and suffocate these miscreants so that they could no longer misguide and derail from right path scattered segments of *Ummah* in the world by employing the label of Islam.

The first Edition of this book published in March 1990 by a different publisher has been revised and updated as far as possible without disturbing the main theme. May Allah accept this labour of love for the rightful guidance of Muslims in such countries where they happen to be in minority and are exposed to the onslaughts of Shiaism and make it an impregnable shield to protect their Faith. *Ameen.*

.... ***The Aalami Majlis-e-Tahafuz-e-Islam, Pakistan.***

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Hazrat Ibrahim (peace be on him) was a very great Prophet. He was born during the reign of King Nimrod whose people worshipped idols and stars. Nimrod called upon his people to acclaim him as their god but Hazrat Ibrahim called upon the people to worship one God and not to worship the idols. Nimrod and his people were, therefore, displeased with Hazrat Ibrahim (peace be on him). His own father, Azer, was an idol-worshipper and he passionately disliked his son who vilified idols. Nimrod lit up a huge fire and threw Hazrat Ibrahim (peace be on him) into the blazing flames as though he was punishing the great prophet of Allah for upholding and preaching the creed of monotheism and flouting and rebuking the self-assumed status of a deity by Nimrod.

All the prophets of God who find a mention in the Holy Quran after Hazrat Ibrahim (peace be on him) are the progeny of this great prophet. His elder son, Hazrat Ismail (peace be on him) was born from his wife Hajirah (peace be on her). He is the same son who was ordained to be slain by way of sacrifice in a dream seen by Hazrat Ibrahim (peace be on him). Both the father and the son displayed an unflinching, remarkable spirit of obedience and sacrifice. God Almighty was pleased with their sincerity and He sent down a ram for actual sacrifice in place of Hazrat Ismail (peace be on him).

Both the great servants of God go down in history as marvellous models of obedience to God. Their names are commemorated by the Muslims through out the world on the occasion of Eid-ul-Azha when millions of animals are slaughtered as sacrifice in memory of the sacrifice offered by Hazrat Ibrahim and Hazrat Ismail (peace be on both the father and the son). In the five times prayers offered by millions of Muslims, greetings and invoking of blessings for Hazrat Ibrahim (peace be on him) and his progeny are an essential part of the ritual. Hazrat Ismail (peace be on him) was also a prophet of God and our Holy Prophet Muhammad☆(صلی اللہ علیہ و سلم), the last of all prophets, was a descendant of Hazrat Ismail - peace be on him -

Hazrat Ishaq was the younger son of Hazrat Ibrahim (peace be on both). He was born of Hazrat Sarah (peace be on her), the second

☆ The Arabic words (صلی اللہ علیہ و سلم) in brackets written after the name of Holy Prophet Muḥammad صلی اللہ علیہ و سلم are pronounced as *Sallallaho Alaihey Wasallam* which when translated in English means 'Salutations and blessings of Allāh be upon him.'

wife of Hazrat Ibrahim (peace be on him). Hazrat Yaqub (peace be on him) was the son of Hazrat Ishaq (peace be on him). Hazrat Yaqub who had the title of Israel (the man of God) had twelve sons who were called Bani Israel (the sons of Israel i.e., Hazrat Yaqub). The progeny of the twelve sons of Hazrat Yaqub were also called Bani Israel. One of the twelve sons of Hazrat Yaqub was Yahuda after whom the entire off-spring called Bani Israel was eventually known by the name of Yahudi (Jews).

Among the twelve sons of Hazrat Yaqub was also Hazrat Yusuf who, as narrated in detail in the Holy Quran, became the Minister Plenipotentiary of the King of Egypt. Hazrat Yusuf called his parents and other members of his family numbering seventy to Egypt. They continued to stay and prosper in Egypt.

After the death of Hazrat Yusuf, the Egyptians who did not like the prosperity of Bani Israel, made them their bond slaves. Their bondage and humiliation continued for nearly two hundred years. This long period of slavery deprived the Bani Israel of all valuable moral virtues. Their sons were slaughtered while their daughters were kept alive for nefarious evils. The long spell of slavery deprived the children of Israel of all decent qualities of human nature. They had lost national sense of pride, bravery, courage and high thinking. The will to fight for their honour had yielded place to love for slavery, apathy and complacency.

The down-trodden and oppressed children of Israel sought mercy from the PHAROAH and the people of the ruling race, but in vain. Then they prayed to God to grant them freedom from the tyrannical rule of the Pharoah. Their prayer was granted and the army of Pharoah was drowned in the waters of the Nile in which the Pharaoh also perished. Hardly two months had passed when the children of Israel has gained independence from the tyranny of Pharoah when they demanded carving of idols for worship. Prophet Moses was able to dissuade them from this idolatrous demand after a good deal of effort.

Worship of a form, a visage of something tangible has been the wish of misguided human beings throughout history. The Holy Prophet of Islam (صلی اللہ علیہ و سلم) sternly prohibited the worship of idols, the stars, the sun, the moon and human beings and established the principle of monotheism or the worship of one Deity - Allah. Even in his death-bed sermon, great emphasis was laid on *Tauheed* or monotheism and he warned his followers not to worship his grave or his imaginary personifications. In Surah Kahf (The cave), he was made to say through Divine inspiration: "Say, I am only a human

being like yourselves but the Divine inspiration has told me that your Deity (worthy of worship) is one and only one (Allah)."[18 : 110]

It is a sad thing to note that some human beings have in them the inborn desire for worship of a physical, visible, palpable being and some have in them the latent sense of apostasy and atheism. This spirit gives rise to the incorrect belief that the Holy Prophet (صلی اللہ علیہ و سلم) was the knower of all hidden things and all the events lying in the womb of the future. This spirit also gave rise to the un-Islamic belief that Hazrat Ali (the fourth Caliph of the Holy Prophet and a great saint of Islam) had the powers to resolve difficulties of all types, and that the saints had powers to work miracles. Undue craving for wordly things and the worship of one's ego are a worse type of polytheism and has been strictly prohibited by Islam. Ascribing divine attributes to the Holy Prophet of Islam (صلی اللہ علیہ و سلم) and to Hazrat Ali (God be pleased with him) has led to a disfiguring of the pristine beauty of the Islamic faith.

The Zat People

Seventy persons belonging to the Zat people were devoted followers of Abdullah-ibne-Saba who taught them to look upon Hazrat Ali as the Deity. They openly declared that Hazrat Ali was God. Hazrat Ali repeatedly warned them to repent and give up the belief that he was Allah. But they refused with the result that Hazrat Ali ordered them to be thrown into the fire. They declared that no one could punish with fire except the creator of fire.

The Nosairis

The Nosairis are a branch of the Saba-ite sect and they believe that Hazrat Ali is the Deity who has taken human form. They believe in the descending of God on the Earth and His penetrating the person of Hazrat Ali. A poet eulogised Hazrat Ali in a verse i.e. "A son was born in the house of God and was married with the daughter of the Prophet."

Deification of human beings and personification of God into human bodies has been the cult of many a Sect among religions like Hinduism, Christianity, Judaism and now, unfortunately, in Islam which rigorously stands against all kinds of polytheism including the cult of personification of God or deification of man.

Jewish Cult of Calf-Worship

In the absence of Prophet Moses (peace be on him) when he was away in communion with Almighty Allah for forty days, the Jewsih tribes began to worship a calf and firmly believed that it was their deity and the deity of Moses (peace be on him). Prophet Haroon, the elder brother of Prophet Moses (peace be on both), tried to dissuade the misguided people but it was all in vain.

Man who has been created in the best of forms and has the honour of being the vicegerent of God, is strange and queer in the matter of faith and belief. Even the most highly educated persons and the persons held in very high esteem for their wisdom and sagacity are easily led to believe in things irrational and are sentimentally carried away by the display of miracles by persons claiming to have super-natural spiritual powers. Blind faith in mystical and pseudo-mystical personalities, both alive and dead, is the bane of countless human beings. If an idol worshipper relies on his god or goddess which the idol personifies, how is he to be blamed of irrational creed more than a monotheistic Mussalman who has the same quality of reliance on the tomb of a saint who was famous in life for his godliness and piety.

Disobedience of Jews

Prophet Moses (peace be on him) brought the Book of God - Torah, which the Jews refused to act upon on the pretext that it contained too many injunctions and prohibitions.

Again, Moses (A.S)☆ told the Jews to enter the blessed land of Syria which God had promosed them and God would help them to overpower and defeat the people who had occupied it before them. The Jews came to know that the enemy was large in number and to defeat them would not be easy. In stead of relying on the promise of God and the assurance of their own prophet Moses☆(A.S), they became brazen-faced and told their prophet very rudely: "You go and let also your God go to fight out. We shall keep sitting here." Their rudeness was punished by a denial of the blessed land for forty years during which period they wandered about helplessly. They lived in tents and bore the scorching heat of the desert. Moses (A.S) - their great Prophet - was kind to them in spite of their rudeness and disobedience. Time and again he prayed to Almighty God to allay the sufferings of the Jews. Some times he asked for shade to save his

☆ A.S stands for عليه السلام which means peace be upon him.

people from the heat of the sun and down came the clouds over their heads. Some times he complained of hunger and God sent the *manna* and the *salva* for his worthless people. Even this free food was not appreciated by the Jews and they asked Moses for varieties and spicy foods like pulses, onion, garlic and cucumber. The promised land was not conquered by them and Prophet Moses (A.S) passed away. After a passage of forty years the second generation of Jews were able to conquer some of the cities under the guidance of Prophet Usha (A.S).

Jewish Mockery of the Divine Orders

The Jews were ordered to enter the conquered city with humility and in a state of prostration, seeking forgiveness of God for their sins. In stead of prostration,they crawled like children into the city. In stead of saying "Hitta-tun" (We seek forgiveness), they said: "Hinta-Tun" (We seek wheat). This rudeness was punished with the visit of an epidemic which took a toll of thousands of lives.

The story of Jewish audacity, insolence and dis-obedience of God is very long. They became haughty and showed high- handedness on every occasion when they were required to be humble and obedient. They were proud of their race and looked down upon other nations as inferior people. Time and again they were guilty of slaying their prophets who were sent by God to rectify their conduct and behaviour. Their stubborress and insolence exceeded all limits and God Almighty described their evil destiny in the Holy Quran: "Humiliation and abasement were stamped upon them and they incurred the wrath of Allah; because they disobeyed His signs and slew His prophets unjustly; because they were rebels and transgressors." [2 : 62]

Jews under Divine Wrath.

Jews have, through history, been a most ungrateful people who, in stead of thankful for their deliverance from the slavery of Pharoah, began to worship a cow and a calf. In fulfilment of Divine promise, they were made to enter the Syrian lands victoriously. But they began to worship idols in that land. The last but not the least act of ungratefulness to the Divine gifts and blessings was their deification of Hazrat Uzair as a son of God.

Jewes, Enemies of Christ.

Jesus Christ (peace be on him) was the last of the Prophets of

Bani Israel who was sent to unite the straying clans of the sons of Israel. He was given the Gospel (New Testament) as the revealed book of God. He was given miracles equal to his status. But the Jews never accepted him as their prophet. As they had previously killed many a prophet of God, they also planned to kill Jesus Christ (peace be on him). They went to the Roman Army chief and complained to him that Jesus Christ (Peace be on him) wanted to destroy their religion, criticised their elders and was intent upon snatching the Roman empire. The army chief was advised to slay the Prophet of God and he passed orders to hang him. He was saved by God who inflicted eternal abasement and curse on the Jews.

Jews in Yethrib

Hazrat Sulaiman (peace be on him) built Baitul-Muqaddas (second house of God) in Jerusalem. Bakht Nasr, the king of Babylon, attacked Jerusalem and besieged Baitul Muqaddas. After unsuccessful defence for three years, the Jews left Baitul Muqaddas in panic and ran to desolate jungles for the safety of their lives. The armies of Bakht Nasr chased the Jews and surrounded them. They caught hold of their king and made him a captive. Some of the Jews fled to Arabia and settled in and around Yethrib (later called Medina-tun-Nabi). A larger number went to Khyber. They had read in the Torah (Old testament) that the last of Prophets would appear in Hejaz (a province of Arabia). They considered that the last prophet would be a grand- son of Hazrat Ishaque. Some persons from the progeny of Hazrat Haroon (elder brother of Hazrat Moosa) - (peace be on both) settled in Yethrib, believing it to be the second home of the last prophet in accordance with the signs given in the Torah. Every generation of the Jews left a will for the posterity to believe in and obey the last Prophet if he appeared in their age.

The Jews' Treatment of the Holy Prophet Muhammad (صلی اللہ علیہ و سلم)

The jews flouted their own Prophets, Moses and Aaron (peace be on both) and arrogantly disobeyed and jeered at the commands of God. But they rejoiced and waited passionately for the appearance of the last prophet as their scholars had told them of innumerable signs and glad tidings about the appearance of the last Prophet near the Mount Faran. With their deep knowledge, the Jews could not have

the least doubt about the person of the last prophet. God Almighty has put it in the Holy Quran: "Those to whom we gave the Book know him (the Holy Prophet of Islam) as they know their own sons. But some of them deliberately conceal the truth. The truth is from your Lord: therefore never doubt it." [2:146]. The deliberate concealment of truth by the Jews about the appearance of the Holy Prophet of Islam was due to their selfish motives, prejudice, rancour and deep malice against the progeny of Hazrat Ismail as compared with his step-brother, Hazrat Ishaque, who was the fore-father of the sons of Israel. The truth was clear and apparent but the racial arrogance of the Jews and their national bigotry prevented them from recognizing it openly and accepting it.

Jewish Enmity of the Holy Prophet of Islam صلی اللہ علیہ و سلم

A mother of the faithful, Safiyya, was the daughter of a Jewish Chief who had descended from Hazrat Haroon (peace be on him). After the fall of Khyber, she was married to the Holy Prophet (صلی اللہ علیہ و سلم). She narrated that; "After the arrival of the Holy Prophet (صلی اللہ علیہ و سلم) in Medina, there was a great rejoicing among the Muslims and my father and uncle (both scholars of Torah and Jewish religion) talked to each other: uncle asked "Is Muhammad (صلی اللہ علیہ و سلم) the same promised messenger who has been mentioned in the Torah? "my father said: "By God, he is the same prophet." Uncle said: "Do you then have love for him or enmity?" father said: "Enmity and nothing but enmity till I am alive." They were scholars of their religion and they led many Jews into opposition and enmity of the Holy Prophet. They could not see a non-Jew as the last of the Prophets of God. Hazrat Abdullah Bin Salam, a great Jewish scholar, had embraced Islam when the Holy Prophet (صلی اللہ علیہ و سلم) came to Medina and stayed at the house of Hazrat Abu Ayyub Ansari. On the suggestion of Hazrat Abdullah Bin Salam, the Holy Prophet (صلی اللہ علیہ و سلم) called some of the Jews in his presence and addressed them: "You Jews are in possession of the Book of God wherein my appearance as the last of Prophets is so clearly mentioned and you fully understand and recognize me as such. Unfortunately your malice and jealousy have made you so blind that you refuse to accept the truth." "The Jews said: "There is no mention about you in the Torah." The Holy Prophet said: "what is your

opinion about Abdullah bin Salam?" They said: "He is our leader and the son of a leader. He is a great scholar and the son of a great scholar." The Holy Prophet (صلی اللہ علیہ و سلم) said: "If he (Abdullah bin Salam) certifies about my prophethood and believes in me as the last prophet of Allah, will you then embrace Islam"? The Jews said: "God save Abdullah bin Salam from conversion to Islam." Then the Holy Prophet (صلی اللہ علیہ و سلم) called in Abdullah bin Salam who was behind a curtain nearby and was listening to the conversation between the Jews and the Holy Prophet (صلی اللہ علیہ و سلم). He appeared before the Jews and recited the *Kalima* in token of his having embraced Islam and said to the Jews: "You know so well that he (the Holy Prophet) is the same promised messenger of God who has been clearly mentioned in the Torah. Then why do you refuse to acknowledge him?" The Jews got up at once and left saying: "Abdullah is himself a bad man and the son of a bad man. Abdullah is ignorant and the son of an ignorant man." The Jews displayed that they were enemies of truth and justice and deliberately refused to acknowledge and accept the truth.

Three powerful tribes of the Jews - Banu Qainqa, Banu Nazeer and Banu Quraizah - lived in Medina. On arrival in Yethrib, the Holy Porphet (صلی اللہ علیہ و سلم) entered into a written covenant with the Jews and the pagans that they would help defend the city of Medina if any outsider attacked the city. But the Jews did not honour the covenant and the advancement of Islam was intensely disliked by them. After the victory of the Muslims at Badr, the enmity of the Jews increased, and they joined hands with the Meccan pagans against Islam and the Muslims. Ka'b Bin Ashraf, a very bigoted Jew, was so much upset at the victory of the Muslims at Badr that he left for Mecca to render all possible help to the enemies of Islam. He wrote elegies on the pagans slain in the battle of Badr. He used to slander and insult Muslim women and plotted to kill the Holy Prophet (صلی اللہ علیہ و سلم). His mischief increased so much that Muhmmad Bin Muslima Ansari got rid of this arch enemy by killing him. Two other jews, Abu Rafey and Salam bin Abi Haqiq, were also intensely inimical towards Islam and the Muslims, like Ka'b bin Ashraf, and they also met the same fate.

Jewish Enmity of Islam and Muslims

In spite of written agreements, the Jews never came to the help of the Muslims and sided with the pagans. After the battle of Ohud,

the Muslims were able to pick out the hypocrites from the rank and file of new converts. Most of the hypocrites were jewish converts who had apparently embraced Islam with nefarious designs to destroy Islam from inside. The Jews never lost any opportunity to harm the Holy Prophet (صلی اللہ علیہ و سلم) and the Muslims. Bannu Nazeer, a jewish tribe, made an attempt to kill Hazrat Abu Bakr, Hazrat Umar, Hazrat Ali and the Holy Prophet (صلی اللہ علیہ و سلم) when the four high personages went to discuss some matters with the Banu Nazeer. They made them sit under shade of the rampart of a fort with the intention of pushing a big rock from above the wall so as to fall on the Holy Prphet and his Companions. But the Holy Prophet (صلی اللہ علیہ و سلم) was informed of the evil plot through Divine inspiration and he, along with his Companions, left the place immediately. The Jews tried to call them back but the Holy Prophet (صلی اللہ علیہ و سلم) told them that God had informed him of their evil plot. The Banu Nazeer were attacked by the Muslims and they beseiged themselves in their fort. At last they were banished from Madina. Later on, the Jews of Khyber prepared for war but their forts were conquered by the Muslims one after another and they were totally defeated. In Khyber, a Jewess, Zainab by name, tried to serve poisoned goat meat to the Holy Prophet (صلی اللہ علیہ و سلم) along with a Companion. The companion ate the meat and died but the Holy Pruphet (صلی اللہ علیہ و سلم) came to know of the poison and threw out the first morsel from his mouth. The Jewess was forgiven and left without any punishment.

The jews of the tribe of Banu Nazeer who had settled in the vicinity of Khyber, went to Mecca and inspired the Quraish to wage a war of vengeance against the Muslims who had conquered Mecca. They went into the interior of Arabia and incited the Bedouins of the rural areas against Muslims. Abu Sufyan raised an army of 4000 for the Battle of Trench but, through the efforts of the Jews 6000 pagans joined the force of Abu Sufyan from the rural and mountainous hinterland.

Banu Quraiza were the only Jewish tribe who were left in Medina. They had already entered into a written agreement with the Muslims for the defence of Medina. But, when the messengers were sent by the Holy Prophet (صلی اللہ علیہ و سلم) to seek the help of the Jews, they bluntly refused to abide by the terms of the agreement and rudely said: "We do not know who is Muhammad (صلی اللہ علیہ و سلم) and who is the messenger of God. We are not to obey any one as

we are not slaves. We have made no agreement. Get away from us." This was the moral calibre of the Jews who were compatriots of the Muslims in Medina and who had knowledge of many strategic points which could help the enemies. Total disregard of written agreement and all moral values was due to their deep enmity and malice against Islam and the Muslims which God Almighty described in the Holy Quran: "You will find that the most implacable of men in their enmity to the faithful are the Jews and the pagans," [5:82]

Abdullah Ibn-e-Saba

After the fall of Mecca, the inhabitants of Mecca embraced Islam. The Quraish were the foremost opponents of Islam and had tried tooth and nail to check its propagation among the Arabs. All other tribes and clans looked to the Quraish for guidance and action. When the Quraish accepted Islam, people from all places in Arabia flocked towards the Holy Prophet (صلی اللہ علیہ و سلم) and embraced Islam.

The Jews who were the worst enemies of the Holy Prophet (صلی اللہ علیہ و سلم), his followers and Companions, were beaten in their mischievous designs to stop the onward march of Islam. Many Jewish tribes had been banished. Khyber (their strong hold) had been conquered and the worst mischief-mongers had been killed. Mecca was conquered in the year 8 A.H. In 9 A.H., Heracleus of Rome sent an army forty thousand strong to fight the Muslims. Abu Aamir, a monk of Madina, who had left Mecca after the arrival of the Holy Prophet in Madina, went to the Caesar of Roman Empire and pursuaded him to attack Madina. A network of underground conspiracies was laid by the Jews who frequently met at the house of Swelum to discuss ways and means to weaken Islam and to punish the Muslims for their faith.

The machinations of the Jews who assumed the names of Muslims and, as hypocrites, feigned friendliness towards Islam, spread after the sad demise of the Holy Prophet (صلی اللہ علیہ و سلم). During the Caliphate of Hazrat Abu Bakr and that of Hazrat Umar, the Jews were awe-stricken and they dared not hatch plots against Islam and Muslims. But, they took advantage of the humility and gentleness of Hazrat Uthman (the third Caliph of the Muslim). Silently but steadily, they implemented their deep-laid conspiracies to undermine the structure of Islam and to create new sects and spread ideas absolutely against the fundamental teachings of Islam and inimical to its pris-

tine purity. They succeeded in their nefarious designs and their efforts are visible in the form of Sects alien to and opposed to the fundamentals of Islam but claiming with vigour and audacity to be part and parcel of Islam.

To undermine the political and religious power of Islam, the Jewish conspirators worked out a well thought-out plan to create differences of dogma and ritual among various sections of the Muslims and make them enemies of one another. With the creation of new sects opposing one another in the fundamental teachings of Islam and in practice of rituals, the Muslims lost their intrinsic spiritual and moral strength and their political and economic condition underwent a steady deterioration which continues to this day.

Ibn-e-Saba, the Jewish author of dissenting sects in Islam, belonged to a renowned and respected Jewish scholars' family living in the city of San'a (Yeman) which is a part of Southern Arabia. Ibn-e-Saba was a scholar of Jewish religion, was well-versed in the Arabic language, and possessed abnormal qualities of cunning and deep understanding of the human nature.

The Jews were the worst of sufferers due to the rise of Islam and its fast developing political power in the world. They had lost political and intellectual leadership and had developed the psychology of a defeated people. Abdullah-Bin-Saba wanted to avenge his Jewish nation. Circumstances taught him to resort to trickery, deceit and hypocrisy. He apparently accepted Islam to be able to strike at the roots of Islam from inside. When the Caliphate of Hazrat Uthman started, he sensed a favourable atmosphere for the implementation of his well-thought-out plans to destroy the instrinsic invincible power of Islam. His cleverness is apparent from the fact that he came to Medina and accepted Islam at the hands of no less a person than Hazrat Uthman who had been acknowledged as the third caliph of the Muslims. He begged of the Caliph for a position of trust and responsibility in the machinery of the Government. When his request was not granted, he felt humiliated and became an avowed enemy of the Caliph and started a propaganda campaign against the third Caliph. In fact his campaign was aimed more at the annihilation of the fundamentals and institutions of Islam than at the person of the Caliph.

Background of the Activities of Ibn-e-Saba.

Among the most honoured tribe of the Quraish who were custodians of the Holy Ka'aba, there were two important families of Banu Hashim (progeny of Hashim) and Banu Ummayah (progeny of Ummayah). There was long-standing rivalry between these two classes of the Quraish. The Holy Prophet (صلی اللہ علیہ و سلم) and his first two caliphs, Hazrat Abu Bakr and Hazrat Umar (God be pleased with them) belonged to the family of Hashim whereas Abu Sufyan, Hazrat Uthman (the third Caliph) and Hazrat Moawiya belonged to the family of Ummayah. At the time of the appearance of Islam, Banu Umayyah were in beginning opponents of Islam and Abu Sufyan led all the activities against the spread of Islam and the fulfilment of the Divine mission at the hands of the Holy Prophet (صلی اللہ علیہ و سلم).

After the conquest of Mecca by the Muslims led by the Holy Prophet (صلی اللہ علیہ و سلم), Abu Sufyan embraced Islam and so did many a leader of the family of Umayyah. The teachings of Islam and the spiritual atmosphere of love and fraternity made Banu Hashim and Banu Umayyah like true brothers dedicated to the advancement of Islam. Hazrat Abu Bakr and Hazrat Umar were careful not to nominate their sons or their kin as their successors and set a brilliant example of democratic rule among the Muslims. The spirit of love, fraternity and selflessness was visible among the Muslims of all ranks during the periods of the Holy Prophet, Hazrat Abu Bakr and Hazrat Umar as also in the beginning of the Caliphate of Hazrat Uthman. However, after extensive conquests by the Muslim, newly found wealth and prosperity and the large numbers of new converts to Islam who had not seen and tasted the spiritual atmosphere of the golden days of the Holy Prophet (صلی اللہ علیہ و سلم), there was a visible psychological change among the rank and file of Muslims. They did not hold the old Muslims in the esteem they deserved as companions and comrades of the Holy Prophet (صلی اللہ علیہ و سلم) and his illustrious successors - Hazrat Abu Bakr and Hazrat Umar (God be pleased with them).

Hazrat Uthman who was himself a very rich man was always considerate of his kith and kin and wanted to do them all possible good. He appointed Amir Muawiya as regular governor of Syria. His appointment was justified on merit but the Hashimites looked upon it as a favour of the Caliph (who was from Umayyahs) to a person of his own family (Amir Muawiya was also from Umayyahs). At the same time Marwan, a cousin of Hazrat Uthman (God be pleased with him),

was appointed as chief secretary of the government·Marwan did not betray the trust reposed him by the Caliph and made appointments from all clans and tribes on the basis of ability and capacity although it was alleged by critics that government machinery was dominated by Banu Umayyyah. Being wealthy, the Caliph used to give money to his relatives from his own pocket and not from government treasury, as propagated by opponents.

Propaganda Launched by Ibn-e-Saba.

The well-planned propaganda of Ibn-e-Saba was aimed at rousing feelings of hatred and enmity against Banu Umayyah in favour of Banu Hashim. He pointed out that Banu Hashim were purposely neglected by the government headed by Hazrat Uthman bin Affan (God be pleased with him) who had appointed Marwan, his near relative, as the Chief Secretary of the government. The tactless handling of government business by Marwan gave an excuse to the opponents like Ibn-e-Saba to accelerate their pace of propaganda against the Banu Umayyah and particularly Hazrat Uthman (God be pleased with him). He went to Basra and stayed with Hakim Bin Jabla who had been punished by Hazrat Uthman☆(R.A) for robbery by confining his movements to Basra city. In Hakim Bin Jabla, Ibn-e-Saba discovered a good comrade on whose co- operation he could rely.

Ibn-e-Saba Evolves a New Article of Faith

Ibn-e-Saba whose cunning knew no bounds, was fully aware that, for a long term conspiracy to undermine the supremacy of Islam, it was necessary to mutilate the basic structure of the Islamic faith - particularly the concept of pure monotheism and the prophethood of the last messenger of God. He conceived a new edition of Islam which should be free from all taboos and constraints of morality. Muslims who were already believing in the re-appearance of Jesus Christ, were told that the Holy Prophet of Islam would also re-appear to revive and re- strengthen the faith towards the end of this world.

Ibn-e-Saba Propounded the Doctrine of Imamat

Ibn-e-Saba was well acquainted with human psychology and he knew where to strike and when to strike. He propounded the doctrine that, after the Holy Prophet of Islam, (صلی اللہ علیہ و سلم), his cousin and his son-in-law Hazrat Ali was the next best personage among the elite of Islam. He kept narrating traditions of the Holy

☆ R.A stands for رضی اللہ عنہ which means may Allah be pleased with him.

Prophet (صلی اللہ علیہ و سلم) in praise of Hazrat Ali and added many more concocted by him. When his pupils and followers became well convinced of the high status of Hazrat Ali as the next best person after the Holy Prophet (صلی اللہ علیہ و سلم), he propounded yet another doctrine that every prophet has had a "WASI" - CONFIDANT - who was the Keeper of great secrets confided by the Prophet. The "*Wasi*" of Prophet Moses (peace be on him) was Hazrat Usha Bin Noon and the *Wasi* of Prophet Muhammad (صلی اللہ علیہ و سلم) was Hazrat Ali Bin Abi Talib. He also emphasised that belief in the doctrine of Imamat was as much necessary as belief in monotheism (oneness of God) and Prophethood of Hazrat Muhammad (صلی اللہ علیہ و سلم). To the more simple-minded and gullible persons, he also silently confided that the miracles of Hazrat Ali were beyond human powers and he announced as per personal spiritual knowledge that Hazrat Ali was an "INCARNATION" of God Himself.

Among the Muslims there were many who were displeased with Banu Umayyah and favoured Banu Hashim. Such people readily answered to the call of Ibn-e-Saba. Many among them were even educated and intelligent. Ibn-e-Saba and his co-workers silently and stealthily worked to spread the doctrine of Imamat and supremecy of Hazrat Ali among the Muslims.

Ibn-e-Saba was very careful to select the right time and opportunity for whatever he did or pronounced. When the number of the believers in his doctrine of Imamat increased, he told them that the Holy Prophet (صلی اللہ علیہ و سلم) had clearly bequeathed his succession in favour of Hazrat Ali and he was the first successor to the Prophet of Islam and the first Imam of Muslims. He propagated that the Companions of the Holy Prophet (صلی اللہ علیہ و سلم) purposely ignored and disregarded the will of the Prophet regarding the succession of Hazrat Ali. He went on propagating that the Companions were usurpers of the right of succession bequeathed to Hazrat Ali and were lovers of worldly gains and status and they deserved to be slandered on that account. Ibn-e-Saba was the person who introduced *TABARRA* (Slandering of the companions of the Holy Prophet of Islam). He followed up his scheme and incited his followers to replace Hazrat Uthman by Hazrat Ali. The way to secure the position of Caliph for Hazrat Ali was either by removal of Hazrat Uthman through political upheaval or by his murder. He incited people against he government of Hazrat Uthman by pointing to the appoint-

ment of Marwan as his Chief Secretary who had filled some positions of trust and responsibility in the government by persons from Banu Umayyah. He pointed out that there was tyranny and injustice every where and the situation called for a revolution.

Ibn-e-Saba in Basra

The anti-government activities of Ibn-e-Saba were made known to the governor of Basra who called Abdullah Bin Saba in his presence and asked him: "who are you? where from have you come? Why have you come? "His reply to the governor was: "I find my ancestral religion of Judaism as improper and unsuited to the human nature. I am inclined towards Islam and wish to live as a Muslim among your subjects." The governor said: "Enquiries have revealed that you are hatching conspiracies to upset the government. You are a jew and you want to sow seeds of discord among the Muslims."

Ibn-e-Saba found Basra inhospitable. He left instructions with his followers and left for Kufa. He found that conditions in Kufa were more favourable for his activities as there were elements actively busy against the government of Hazrat Uthman (R.A). He behaved like a pious Muslim and soon won the respect and esteem of many Muslims who were against the governor of Kufa and Hazrat Uthman himself.

Ibn-e-Saba in Damascus

The revolutionary and rebellious activities of Ibn-e-Saba came to the notice of the governor of Kufa who decided to take action against him. Ibn-e-Saba smelt trouble for himself and ran away to Damascus, leaving a group of his trained followers to continue his mission at Kufa. Malik Ashtar and some other persons were influenced by Ibn-e-Saba. At Damascus, the atmosphere was most uncongenial for him. The governor was a hard and well-informed man. Ibn-e-Saba went to Hazrat Abu Darda, a companion of the Prophet Muhammad —(صلی اللہ علیہ و سلم)—. He tried his best to lure him away by his soft speech and flattery. Hazrat Abu Darda told him bluntly: "You are a Jew and are deceiving the Muslims in the garb of a Muslim." Later he went to Hazrat Ibada Bin Samit, another Companion of the Holy Prophet (صلی اللہ علیہ و سلم). He at once took Ibn-e-Saba to Amir Muawiya who banished him from Damascus.

Ibn-e-Saba in Egypt

On reaching Egypt from Damascus, Ibn-e-Saba became more

careful and cautious in his handling of people and situations. The local Egyptians and the Arabs who had arrived in Egypt were all grumbling against governor Abdullah Bin Sa'd who did not have a deep insight into political affairs and had a despotic disposition in the handling of day to day situations. Ibn-e-Saba got an opportunity to work peacefully in this congenial atmosphere. He made Egypt his headquarters and maintained regular contact with his comrades and followers in Basra and Kufa through correspondence.

He set up a complete system of activities for his secret organisation. His personality had, by then, become sufficiently powerful. He carefully thought out that the most effective motive force against the Umayyads and their Caliphate under Hazrat Usman was the "love of *Ahle-Baith*" and support to Hazrat Ali. His propaganda machinery for the dissemination of these two motive factors became very active throughout the then Islamic state from Egypt, the headquarter of Ibn-e-Saba. He widely and forcefully propagated☆"Imamate is obligatory. Love of the Family of the Prophet (*Ahle-Baith*) and support to Ali is our avowed aim. Hazrat Ali is the *Wasi* (CONFIDANT) of the Prophet and deserving of the Caliphate as his rightful successor. Hazrat Ali has suffered injustice at the hands of the three caliphs who preceded him and they are indeed the deniers of the right, the usurpers and; therefore, apostates."

He was soon to assume a pivotal role as the founder of a new faith, purporting to be a derivative of Islam under which a code of customs would bind the followers to do all immoral and unlawful acts which pristine Islam had forbidden as immoral and religious prohibitions. The new faith of Ibn-e-Saba would legalise all immoral acts and all heinous acts of rebellion against Islam as just and morally sound. The new faith would disregard the teachings of Islam as propounded by the Holy Quran and Sunnah of the Holy Prophet (صلی اللہ علیہ و سلم)

What Shi'ite Scholars Say About Abdullah Ibne Saba

"Rijal Kashi" is an authentic famous book of the Shi'ites which deals with history of men concerned with their religion Page:71 of

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☆Shia confine "Ahle-Bait" to Ali, Fatima, Hasan & Hussain although according to Qur'an this term applies to wives of the Holy Prophet and their offspring exclusively. Shia has greatly misled a vast section of the Ummah by gross misuse of this sacred terminology.

the said book is translated below:

Tanslation

"Some people possessed of knowledge have mentioned that Abdullah Bin Saba was a Jew who accepted Islam and displayed great love towards Ali (peace be on him). And he used to say as a Jew that Yusha Bin Noon was a *Wasi* to Moses (Peace be on him). And he did a lot of exaggeration about him. After he professed Islam, he displayed likewise exaggeration for Hazrat Ali. This Ibne Saba was the first man (in history) who propogated that acknowledgement of Imamat in the person of Hazrat Ali was an obligation of the faith. He (Ibn-e-Saba) also slandered the enemies of Hazrat Ali and put his opponents in difficulties and called them apostates and infidels. For these reasons, the persons who are opposed to the Shi'Ite creed say that the Shi'ite creed is based on Judaism."

Any branch of the Islamic creed needs to be based on the Holy Quran which is the basis of all aspects of the Islamic faith. The doctrine of Imamat is no where mentioned in the Quran - much less in favour of Hazrat Ali. This was an innovation of Abdullah Bin Saba.

In the same book, namely "Rijal Kashi", it is narrated on the authority of Imam Muhammad Baqir that Abdullah Bin Saba used to call Hazrat Ali as the Deity and himself as a Prophet. Imam Baqir goes on to add that seventy persons from the Zat tribe (who were all rural rustics) came to Hazrat Ali, believing him to be an incarnation of God. Hazrat Ali explained to them that he was a human being - a creation of God like themselves, and advised them to repent from their un-Islamic and misguided conception that Ali was the incarnation of God. They rejected his advice and repeated their heretical belief that he was God. On their not yielding to reason, they were all burnt to death.

Maulvi Ali Hyder Taba Tabai is a Shi'ite Scholar. In the Deccan Review" of 1908, he quoted the words of Imam Muhammad Baqir stating that Abdullah Bin Saba, called Hazrat Ali (the incarnation of) God and claimed himself to be a Prophet. This was his brazen-faced lie to dupe the extremist group of the Shi'ites. Hazrat Imam Jafar said: "God may curse him (Ibne Saba) as he used to attribute falsehood to Hazrat Ali deliberately. Hazrat Ali called him in his audience and enquired about his false utterance. Ibne Saba replied rudely that he was correct because he had received an inspiration from God that Hazrat Ali was God (incarnate) and that he (Ibne Saba) was a

Prophet. Hazrat Ali tried his utmost to convince him of the falsehood of his belief and tried to pursuade him to repent but Ibne Saba refused to change his view. At last, Hazrat Ali burnt him for his apostacy." But, by that time, a large number of people had been mis-led by the false teachings of Ibne Saba and had gone astray.

After the Battle of Jamal, seventy persons came up to the door of Hazrat Ali's mosque and called him God. Hazrat Ali admonished them to fear God and gave them three days to think and correct their false belief. After the given time, they declined to change their belief about his being God (incarnate). As a punishment for apostacy, Hazrat Ali got a ditch dug out near the mosque and put them to death by fire (See the famous Shi'ite book-Rijal Kashi). When they were being put into fire, they were chanting loudly: "No body can punish with fire except the Lord of fire (i.e. God)." They all lost their lives but did not give up their false belief. Such was the firmness of the faith taught by Ibne Saba.

It is worthy of notice that, in the early days of Islam, people who embraced Islam were staunch and unflinching in their belief and no amount of torture or punishment could change their minds. The same determination and stead fastness was shown by the followers of Ibne Saba in upholding their false and polytheistic belief that Hazrat Ali was an incarnation of God.

After quite a long period of time, another prominent leader appeared among the Shi'ites who laid down the foundations of yet another false creed known as *BATANIYA* which is actually a branch of the Shi'ite sect. Hassan Bin Sabah appeared in the beginning of the 5th century of the Hijrah era corresponding to the 11th Century of the Christian era. He was born in the city of Toos of Khorasan province. His ancestral creed was Shi'ite Asna Ashri i.e, Shi'ite belief in twelve Imams. In his young age, he was influenced by some friends of the Ismailite Sect and became a convert at the hands of Shaikh Abdul Malik Bin Ata who was an Ismailite missionary. He set out to see Al-Mustansir Billah, the Fatimide Caliph of Egypt. By and by, Hassan Bin Sabah assumed the role of a saint. He preached a cult of seven Imams and the transmission of the soul from the body of the seventh Imam to his successors in the progeny. His teachings comprise a number of tenets with an occult basis. He entirely changed the articles of faith hitherto accepted as the tenets of Islam. His teachings were based on the conception that every 'outward' had an

'inward' and the law of Shariat was open to amendments so that a lawful thing could become unlawful and vice versa.

After Ibne Saba, Mukhtar Saqfi also worked for the distortion of Islamic teachings. He laid claim at first to prophethood and later to Godhood. He was responsible for the creation of differences among Muslims and for the murder of thousands by way of revenge of the unfortunate massacre of most sacred personages at the battle field.

The cult evolved by Ibne Saba (which was based on love and deification of Hazrat Ali and his progeny) was so successfully preached that, even after a lapse of thirteen centuries, it continues to be the faith of millions who are following it stead-fastly in spite of its complete irrationality.

Theory of Imamat

The theory of "IMAMAT" was a pure and simple concoction of Abdullah Bin Saba who worked it out as a fundamental doctrine for the Shi'ites. All groups of the Shi'ites share this doctrine as the basis of their faith. This doctrine finds no mention in either the Holy Quran or the Traditions of the Holy Prophet (صلی اللہ علیہ و سلم) which are the only basic sources of the teachings of Islam. The Holy Quran does not lend the slightest support to the theory of "IMAMAT". On the other hand it rejects this theory. Finding no support to their fundamental article of faith, the Shi'ites made bold to level charge of modiciation on the compilers of the Holy Quran, accusing them of expunging from the Holy Quran all such verses which lent support to their articles of faith, particularly the theory of Imamat. The stand taken by the followers of Ibne Saba is that in the original Quran there were seventy thousand verses which have been reduced to only six thousand, six hundred and sixty six verses. Their accusation is that more than half of the Quran has been concealed. But they can produce no evidence or argument in support of their accusation except that their Imam Ghaib (The Imam in hiding) has with him the original complete Quran with 70,000 verses and he will restore it to the world view on his appearance towards the end of this world.

Finding no support from the Holy Quran to the theory of Imamat, the Shi'ites concocted a Tradition attributing it falsely to the Holy Prophet (صلی اللہ علیہ و سلم) that the Doctrine of Imamat was taught exclusively to Hazrat Ali, and that too in complete secrecy. In support

of their belief, the Shi'ites usually quote Imam Baqir and Imam Jafar Sadiq. They have attributed to Imam Baqir the following words as his utterance on the subject of Imamat: "The Divine soverignty - Wilayat-i-Ilahi - (i.e., Imamat) was confided by Allah, the Most High, to the Angel Gabraiel (صلی اللہ علیہ و سلم) who confided this secret to the Holy Prophet Muhammad (صلی اللہ علیہ و سلم). From the Holy Prophet (صلی اللہ علیہ و سلم) it was confided as a secret to Hazrat Ali who confided it onward to whomsoever he wished. Now you (Shi'ites) made it public." Would that Imam Baqir knew what has been erroneously attributed to him!

Let this be known now that the theory of Imamat was all along a well-guarded secret. Among the angels, only Gabriel (peace be on him) knew it. Among the prophets only the Holy Prophet Muhammad (صلی اللہ علیہ و سلم) knew it. Among the Companions only Hazrat Ali knew it. That Hazrat Ali confided it to any body is not known from any authentic source. Let us try to appreciate the significance of the matter. The theory of Imamat was no ordinary matter. When belief in this doctrine was a basic requirement of the faith for the entire mankind, why was it kept so secret. The rational demand is that it must have been made public because whatever revelation comes from God for the guidance of mankind, it is not intended for a particular man or a particular class of men. The confidential nature of any teaching which is meant and intended for the whole mankind is irrational and is open to summary rejection as not from God. Truth is never irrational. What does not appeal to reason is falsehood.

According to the book "Majma Bihar-ul-Anwar", there were one hundred and twenty four thousand Companions of the Holy Prophet (صلی اللہ علیہ و سلم) at the time of his departure from this world. Among the Companions there were seven thousand and five hundred who quoted the utterances of the Holy Prophet (صلی اللہ علیہ و سلم) and are known as narrators of the *Ahadith*. Not a single companion has narrated any thing about the theory of Imamat.

The Shi'Ites believe that Caliphate (succession of rule over Muslims) is the right of the Imam who is innocent and free from sins like the Prophet and his obedience is binding on the Muslims. An Imam is nominated by God and, by virtue of his Imamat, he becomes the Caliph of the Muslims. But Hazrat Abu Bakr Siddiq, Hazrat Umar and Hazrat Usman (God be pleased with them) were all raised to the status of Caliphate by *Bai'at* (voting of people for allegiance). It is

significant to note that Hazrat Ali (God be pleased with him), of his free will, and with pleasure declared his allegiance to his three predecessors - Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman (God be please with them). None of the three Caliphs were innocent and free from sins like the Prophet and, according to the Shi'lte belief, they were not qualified for Caliphate.

Strange enough that Hazrat Ali - the first of the Shi'ite Imams - did not say a word about the lack of qualification of his three predecessors nor did he decline to accept them as bona fide Caliphs of the Holy Prophet (صلی اللہ علیہ و سلم). Since, according to the Shi'ite authrities Hazrat Ali was aware of the doctrine of Imamat, he should have openly declared it at the moment Hazrat Abu Bakr was selected as the first successor (Caliph) of the Holy Prophet (صلی اللہ علیہ و سلم).

Since Hazrat Ali accepted and declared allegiance to Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman as Caliphs, he never knew this theory or even thought of it. He could have taught this theory to at least the nearest and dearest of his contemporaries. The fact is that this theory had no existence till the Caliphate of Hazrat Ali (God be pleased with him) and the doctrine was concocted long afterwards.

The cunning mind of Ibne Saba concocted this doctrine to strike at the roots of the teachings of Islam and the articles of Islamic faith. His pupils, followers and confidants concoted hundreds of Traditions some of which were falsely attributed to the Holy Prophet of Islam - (صلی اللہ علیہ و سلم). They were so mixed up with true traditions that many of the Sunnites became inclined to accept them. During the time of Mamun-ur-Rashid Abbasi, a man laid false claim to prophethood. The Caliph gave orders that the pseudo-prophet be beheaded. The pseudo- prophet said: "You are killing me but thousands of traditions which I falsely concocted and circulated will continue to exist."

It is contrary to common sense and is repugnant to common intelligence, that an important doctrine of faith which is said to be the basis and foundation of faith did not become known to any of the thousands of the followers and companions of the Holy Prophet (صلی اللہ علیہ و سلم). To counterpoise this very valid objection, the upholders of this doctrine of Imamet, the Shi'ites built up the story of its secret nature. They thought, but incorrectly, that they had overcome the difficulties standing in the way of general acceptance of this doctrine by the Muslims at large. Any sane person who is

interested in finding out the truth, will reject such a doctrine outright. Falsehood and perfidy in faith are crimes of the worst nature and cannot remain hidden for long. The Divine plan is such that truth is loved and is deeply rooted in the human nature which abhors and rejects all falsehood, however disguised it may be. Falsehood is bound to die its death. The Doctrine of Imamat is not based on the Holy Quran or the Hadith of the Holy Prophet (صلی اللہ علیہ و سلم). It has no authenticity and is pure concoction of the cunning mind of Ibne Saba.

The Character of Ibne Saba

As already stated in the preceding paragraphs, Hazrat Imam Jafar Sadiq (God be pleased with him) invoked the curse of God on Ibne Saba and said that he (Ibne Saba) purposely thrust the status of God on Hazrat Ali and the status of a Prophet on himself. Despite a good deal of preaching and pursuation by Hazrat Ali, Ibne Saba did not repent over the blasphemy he had committed. He was, by virtue of his heretic announcement, an infidel and not a Muslim. Like Mosailma, the Impostor, who laid claim to prophethood, Ibne Saba was clearly outside the fold of Islam because he blasphemed by declaring Hazrat Ali as God incarnate and himself as a Prophet. He had tried cleverly to deceive Hazrat Ali by referring to divine inspiration about Hazrat Ali being a deity worthy of worship. How bold and cunning he was! But he failed to dupe Hazrat Ali. However, his trick worked successfully on thousands of simple Muslims who became his followers for his declared love of the family of the Holy Prophet (صلی اللہ علیہ و سلم).

The real fact is that Ibn-e-Saba had no love either for Hazrat Ali or for the progeny of the Holy Prophet (صلی اللہ علیہ وسلم). He indeed had no respect and no regard for Hazrat Ali's great piety, great knowledge and great spiritual status as a great Muslim saint. If he had any regard, he would have listened to his preaching and advice to repent from blasphemy which he never did. His declared deification of Hazrat Ali was only a stunt and a snare to deceive the simple-hearted Muslims who were inclined to blindly follow Ibne Saba who was stealthily working against the fundamentals of Islam and its cardinal principle of monotheism in the garb of avowed love for Hazrat Ali and the *Ahle-Baith*. He was a Jew and had hatred and rancour against Islam as all Jews have. Actions betrayed his profes-

sions of love. Regard and love for Hazrat Ali could have forced him to obey Hazrat Ali to guard and protect the fundamental principles of monotheism and finality of Prophethood. But his secret intention to annihilate the roots of Islam stood in his way and he never listened to the sincere advice of Hazrat Ali. How could such a man claim to be a Muslim, much less a lover of Hazrat Ali and the Ahl-e-Bait. He was a big fraud and a daring exploiter. Like Satan who refused to prostrate before the Adam, Ibne Saba refused to give up polytheistic views about God and finality of prophethood. Like Satan he misguided large number of Muslims and his evil mission to misguide generation after generation continues. It is doubtful if Hazrat Ali had actually burnt him to death. Support is lent to the view that he escaped the punishment intended for him and ran away to Madain and Azarbaijan where he made utmost efforts to preach his distorted version of Islam and to breed enmity, differences and hatred among various Sections of Muslims for satisfaction of his Jewish enmity for Islam.

The Real Aims of Ibne Saba

The real aims of Ibne Saba were deep-rooted. To uproot the foundations of Islam and to remove all vestige of God's true faith from the face of the Earth was the ultimate aim of this formidable enemy of Islam who worked cunningly and stealthily under the garb of a Muslim. To select the right time and right occasion for striking at the roots of Islam was always the effort of his scheming mind. To achieve his aims he had no qualms of conscience in adopting fair or foul means. Like the devil he wormed his way into the hearts of simple Muslims and, under sugar-quoting of love for Hazrat Ali and the progeny of the Holy Prophet (صلی اللہ علیہ و سلم) he gave them bitter pills of polytheism and rejection of the injunctions and prohibitions as enunciated and in the Holy Quran. As if by a stroke of hypnotism, he disfigured and modified the whole body-structure of Islamic tenets and teachings.

Mischievous Activities of Ibne Saba.

Monotheism or one-ness of God as deity is the soul and root of Islam. Ibne Saba took pains to distort the pristine conception of *Tauhid* or Monotheism. He began his nefarious game by praising Hazrat Ali and by singling him out from all other great personages of

Islam who were contemporaries of Hazrat Ali. He crossed all limits of exaggeration in extolling Hazrat Ali; so much so that his status appears to have been raised above the status of the Prophets. He built up stories of miracles purporting to have been performed by Hazrat Ali. The nature of miracles was displayed as super-human and the people under his influence were made to believe that Hazrat Ali was a super human being possessed of Divins powers. By and by, Ibne Saba confidentially told his closest followers that Hazrat Ali was possessed of Divinity and was worthy of being called the incarnation of God. Seventy persons of the Zat people believed in this doctrine and they were the persons who were put to death by fire by Hazrat Ali himself. This belief did not die with the death of seventy heretics. This polytheistic belief spread among thousands without any notice being taken by the sincere followers of pristine Islam. Even now the Noseri sub-Sect of the Shi'ites believe that Hazrat Ali was God incarnate. Many who do not openly admit, secretly do believe in the divinity of Hazrat Ali because belief is something which is not always based on rational thought.

Ibne Saba was happy to note that even after killing of seventy persons by Hazrat Ali for outrageous heresy, the heretics stood steadfast and the scheme of Ibne Saba to modify and distort the basic concept of Tauhid in Islam worked successfully. Ibne Saba was the first person to call Hazrat Ali a divinity. The way to this sinister heresy was opened by Ibne Saba and many more leaders of religion believed in this mischievous belief and openly propagated and preached it. This sedition against pure monotheism increased so much that the Imams who succeeded generation after generation were also believed to be possessed of divine powers and status. The consequent belief also spread that like eternal God, the Imams are also eternal and not mortal human beings although they are in human bodies and forms. The belief spread that Hazrat Ali was alive (like God Himself) and he could not die as no Imam could die. Some of the Shi'ites even think and believe that Hazrat Ali was never buried and was in the clouds and that towards the end of the world, he would descend from clouds and kill his enemies. The same is thought about the Imams who succeeded Hazrat Ali.

Who is Responsible for Deification of Hazrat Ali

Ibne Saba alone is responsible for evolving, preaching and

propagating the evil belief of deification of Hazrat Ali. Is not this belief false and in total opposiion to the Islamic concept of *Tauheed* Monotheism - one God Allah - one Deity worthy of worship - one Master of the Universe - one creator - one sustainer - ? Were not the Jews - associates and close partners of Ibne Saba - justified in congratulating him on the achievement of this ideological success? Has not Ibne Saba stealthily eroded the faith of a large number of Muslims by snatching away from them the true concept of and true belief in *Tauheed* Oneness of Allah as Deity? Has not Ibne Saba killed the eternal life of thousands of Muslims through the teaching of "Shirk" (polytheism) which qualifies a Polytheist to burn in the Fire of Hell.

Divinity of Hazrat Ali and Other Imams.

It is very sad to note that the long-time effect of the teaching of Ibne Saba continues to this day. The Shi'ites mostly believe in the divinity of Hazrat Ali and other Imams of his progeny. Even some of the Sunnites also believe in the divinity of Hazrat Ali. Miraculous tales have been concocted and circulated for ignorant and superstitions people. It is narrated that, during the night of Ascension, the Holy Prophet saw a lion on the way. He put his finger ring in his mouth. Near the Sidra-tul-Muntaha, a hand appeared from the Divine Kingdom. And lo and behold! the Divine hand was wearing the ring which the Holy Prophet (صلی اللہ علیہ و سلم) had put in the mouth of the lion in the course of his heaven-ward journey. In the morning, after the night of Ascension, the Holy Prophet (صلی اللہ علیہ و سلم) saw the self-same ring in the hand of Hazrat Ali. This is the explanation and background of the titles of "Lion of God" and the "Hand of God" given to Hazrat Ali.

A belief built on superstition can have no limits. The Lion of God (Hazrat Ali) is not believed by the Shi'ites to be only a resolving and helping force in difficulties, but he is taken as real protector which attribute belongs only to God according to the pristine teachings of Islam. Stories have been concocted that, long before his birth, Hazrat Ali was responsible for helping quite a number of prophets and particularly Prophet Noah when he and his nation were faced with universal deluge as a measure of punishment for the then erring mankind. This is clearly against the Holy Quran which specifically states that Prophets Noah, Lot and Jovah (peace be on them all) called God for help and He helped them out of troubles.

Polytheism has so much been instilled in the minds of erring Shi'ites that they seek help of Hazrat Ali in times of even routine little troubles like the stumbling of a boy. "Ya Ali - O Ali" is on the lips of Shi'tes in disobedience to clear teaching of the Holy Quran that; "Excepting God no body can help you or be your supporter." God Almighty has categorically said in Sorah Yunus of the Holy Quran: "Do not invoke any one besides Allah as none can benefit or harm."

Polytheism as a living belief has been introduced in many shapes by the Shi'ites. Strange as it may appear, the Shi'ites believe that what Prophet Moses (صلی اللہ علیہ و سلم) saw on Mount Sinai, was only a reflection of the light of Ali. Similarly, when the Holy Prophet of Islam (صلی اللہ علیہ و سلم) reached the Throne of Allah in the Night of Ascension, he actually found Hazrat Ali behind the screen believing that Hazrat Ali and Allah, the Great, were equivalent of each other and were two names of a single Reality.

Imam Zamin is yet another polytheistic practice which both educated and uneducated Shi'ites consider to be necessary. At any impending journey, "Imam Zamin" is tied up the shoulder of an intending passenger or pilgrim with firm belief that the "Imam" (not Almighty Allah) will provide protection against all possible troubles during the journey being undertaken. This Polytheistic practice had become universal in the Muslim Society.

Force of Organised Propaganda

That base and foundation of the Shi'ite tenets like "Imamat", "Divinity of Hazrat Ali," "re-appearance of the Holy Prophet of Islam (صلی اللہ علیہ و سلم) as Mehdi Akhir-us-Zaman" and "Succession of Hazrat Ali as the authentic first successor of the Holy prophet (صلی اللہ علیہ و سلم)" is the clever manipulation of Abdullah Ibne Saba and the result of his organised propaganda. Shia Scholars like Umar Bin Abdul Aziz (*author of Rijal Kashi*), Abu Muhammad Bin Moosa Nau-Bakhti (author Farq-us-Shia), Allama Nematullah Al Jazairi, and Mirza Muhammad Taqi (Translator of Nasikh-ut-Tawarikh) have all admitted in their books that Abdullah Bin Saba was a Jew, well-versed in religious knowledge and that he embraced Islam during the life time of Hazrat Ali who was so much annoyed with his mischief that he banished him to Madain.

Taking the concocted belief of "Imamat," "Khilafat of Hazrat Ali

without break" and "Re-appearance of the Holy Prophet of Islam (صلی اللہ علیہ و سلم) as the last twelfth Imam or Mehdi Akhir- uz-Zaman" from the mischievous armoury of the cunning Jew Ibne Saba who professed Islam with intent and purpose to destroy and uproot the ideological structure of Islam, the Shia have through centuries worked for the down fall of pristine Islam. They have fulfilled the nefarious aims of mischievous Ibne Saba who gave the sugar- quoted pill of "Muhabbat *Ahle-Baith*" (love for the progeny of the Holy Prophet) to the Shias by skilful propagation of the high status of Hazrat Ali touching divinity and his unquestioned succession as first and foremost successor of the Holy Prophet of Islam (صلی اللہ علیہ و سلم).

The concocted Shi'ite tenets of "Imamat," "Succession without break" and "Re-appearance of the Holy Prophet of Islam (صلی اللہ علیہ و سلم) as the Twilfth Imam of Shias, led through passage of time to; (i) vilification and slandering of the first three Caliphs of Islam who are held in the highest esteem by a far larger majority of Sunnite Muslims; (ii) open and mischievous disparagement of the Companions of the Holy Prophet of Islam who have been called the beacon lights of guidance by the Holy Prophet (صلی اللہ علیہ و سلم) , (iii) mis-interpretation of the verses of the Holy Quran on matters held in dispute by the Shi'ites (iv) tampering with and modification of the basic teachings of Islam like " *Salat* , Zakat, various injunctions and prohibitions" concerning major sins and fundamental teachings. The apostatic tenets have been upheld through the centuries by the forceful propaganda machinery of the Shias who are out to eliminate the true followers of Islam as was done by the Tartars who were invited by Toosi *(Shia Minister during Baghdad Caliphate)* to kill Muslims.

With the avowed purpose to undermine the fundamentals of Islam, Abdullah Ibne Saba launched his second ferocious attack against the pristine, original concept of prophethood in Islam. He had won the first round against the conception of pure *Tauheed* (monotheism) by deification of Hazrat Ali.

His modus operandi was very cunning and deeply calculated. He gave his followers among the Muslim Ummah the concept of Imamat. He was the first person in history to make belief in the Imamat of Hazrat Ali as an obligation of the faith. He proceeded gradually to introduce this new concept in the tenets of Islam. First of all he told people that every prophet had a minister who was also the confidant

of the prophet. Hazrat Usha bin-Nun was the Confidant of Prophet Moses. Similarly Hazrat Ali was the confidant of the Holy Prophet Muhammad (صلی اللہ علیہ و سلم).

Then he told the people that after the prophet, they needed an Imam, who was the rightful spiritual and temporal successor of the Prophet. By and by, he told the people that the confidant of the Prophet rose to the rank of the Prophet and developed the capacity of inspiration from God. The Imam, as spiritual successor of the Prophet, not only received Divine revelations (*wahye*) but also performed miracles like the prophet. He was also as innocent as the prophet and obedience to him was an obligation on the people around him. Every Muslim was obliged to believe in Imamat as much as he was obliged to believe in Prophethood. Whosoever did not believe in Imamat, was deficient in faith. Hazrat Ali had the same status as was the status of the Holy Prophet of Islam. An Imam was as much a selectee of God as was a Prophet, and this world could never be left without a living Imam. The number of Imams as fixed by God was 12. The eleventh Imam, Hassan Askari died in 260 A.H. and his son, the 12th Imam, disappeared and would come back among the people some time near the end of this world.

Ibne Saba, as we have seen in the previous paragraphs, extolled Hazrat Ali to the status of Deity and himself laid claim to prophethood. With a clear aim to distort and destroy the fundamental concepts of Islam, he exaggerated the status and notion of Imam so much that prophethood began to appear as something of secondary importance - almost insignificant. He preached and propagated that an Imam had full knowledge of every thing past, present and future. He made people believe that an Imam had the Divine power to declare anything lawful or unlawful. The Muslims firmly believe that the Shariat Law making things lawful and unlawful was finalised once and for all by the Holy Prophet of Islam (صلی اللہ علیہ و سلم) and no temporal or spiritual authority had the power to change it.

Ibne Saba was a Jew. He had seen his Jewish people and his Jewish religion being humbled by Islam. The fire of revenge had been kindled in his heart and developed into a flame. He wanted to burn Islam and Muslims into ashes.

His scheme to distort the fundamentals of Islam was successful and he created a Sect among Muslims whose actions and professions were against the basic teachings of Islam. The Shi'ites gave up the

Shariat Law as laid down in the Holy Quran and the traditions of the Holy Prophet (صلی اللہ علیہ و سلم) and codified their own laws as per teachings of Ibne Saba.

Unlike the Christians who made Jesus Christ a Deity to be worshipped and unlike the Jews who insulted and killed their prophets, Islam teaches the golden mean. It glorifies and honours the Holy Prophet of Islam (صلی اللہ علیہ و سلم) but the Muslims do not look upon him as a deity worthy of worship. But the followers of Ibne Saba have made the Imams as high as God, the law-giver and fit to be worshipped and invoked in times of trouble. Surely the mission of Ibne Saba was successful.

The Counsel of Hazrat Ali

Let us address the Shi'ites who claim to be the greatest lovers of Hazrat Ali. Love without proper following in letter and spirit is a claim which has no basis. In his famous book, "Nehaj- ul-Balagha," Hazrat Ali stated:

Translation

"Very shortly two groups who associate themselves with me will face annihilation due to their unjust behaviour. The first group will exaggerate this love for me and their love will transgress the just limits. The second group will express enmity for me and their enmity will be unjust and uncalled for. About my person, the best course is the middle course. You are advised to adopt and stick to the middle course and side with the largest class of Muslims because the Divine Hand of Mercy and Support is always on the largest class of Muslims. Beware! Never be separate from the largest class of Muslims because, whosoever separates from the Muslim body, he falls a prey to the mischief of Satan. This is just like a goat leaving the herd and becoming a prey to the wolf who is watching in ambush. Whosoever pleads to you to give up association with the largest body of Muslims, take off his head even if that head is under my turban"

These wise sayings of Hazrat Ali call for serious consideration by the Shi'ite who claim to be dedicated to him. Have they not cut themselves away from the larger body of Muslims and created a new Sect against the counsel of Hazrat Ali. Secondly, the wise advice of Hazrat Ali calls for moderation in the matter of love and reverence. Unfortunately, much against this teaching and wise counsel, the

Shi'ites have carved him into a veritable Deity and attributed to him, powers super-natural and divine. They call him the resolver of all difficulties (Mushkil-Kusha) whereas the real powers to resolve difficulties of all natures vest only in Allah.

It is time that the shi'ites give serious consideration to the wise discourses of Hazrat li as given in the "Neha-jul-Balaghah" and give up exaggeration in love and reverence and cease to look upon him as a super-natural personage worthy to be deified.

Activities of Ibne Saba Against the Rule of Hazrat Uthman

Cunning as he was, Ibne Saba got a large number of letters purporting to be in the name of Hazrat Ali and issued from Medina to the residents of Basra, Kufa and Egypt. He posed to be a confidant and an active agent of Hazrat Ali who had been assigned the task of fulfilment of Hazrat Ali's mission. Hazrat Ali was never aware of of his machination.

Abdullah Bin Saba geared up his propaganda machinery with a set plan to make the government machinery appear unfit to rule by sending mischievous letters from Kufa, Basra and Egypt to Madina (Headquarters of the Caliphate), telling the Caliph that his officers were corrupt, unjust and oppressive.

When such letters reached Medina, the addressees of these letters went to Hazrat Uthman and called upon him to suspend and remove his government officers in the interest of better rule and justice to the Muslims living in Kufa, Basra and Egypt. When Hazrat Uthman investigated into the complaints, he found his officers without fault. The complaints were baseless. There was no injustice anywhere but the mischievous propaganda made people think that there was rule of tyranny and injustice in the provinces and the caliph (Hazrat Uthman) was reluctant to take action against his governors and government officers. The propaganda launched by Ibne Saba had the desired effect.

Complaints Investigated

Hazrat Uthman sent emissaries to important cities of the empire to investigate the complaints on the spot. Most respectable and impartial personages reported that the complaints were far from the truth and were entirely baseless. But the people were vocal and noisy

in slandering the officers of the government, the governors and even Hazrat Usman - himself. So much so that there was a demand for the removal of the Caliph.

Anarchy in Kufa

In Kufa, a group of mischief-mongers was working under Malik Ashtar to implement the scheme of Abdullah Bin Saba. Hazrat Usman called a meeting of all the governors in Medina after the Haj pilgrimage. Matters were discussed but nothing practicable came out for implementation. Saeed bin Aas who had come from Kufa, returned to Kufa to find that Yazid bin Qais had raised a big army of rebels. He was asked not to stay in Kufa and return to Medina. In the course of the quarrel, a slave of Saeed bin Aas was killed by Malik Ashtar who asked Saeed to go and advise Hazrat Usman to send Abu Moosa Ash'ari for the governorship of Kufa. Saeed went to Medina and, on his advice, Hazrat Usman appointed Abu Musa Ash'ari as governor of Kufa and sent him to report for duty. He also wrote a letter telling Malik Ashtar that, so long as the Shariat law permitted, he would continue to fulfil their desires, put up with their offences and continue to reform the system. The appointment of Abu Moosa Ash'ari had good effect on the Kufans but the rebel partly prepared by Abdullah bin Saba continued their mischief-mongering in the rural areas around Kufa.

When the Haj season approached, Hazrat Usman circulated a state order calling upon the governors to participate in the Haj and called upon the general public to bring up their complaints against the governors and government officers for redressal on the spot. It was declared publicly that any person having a grievance was welcome to speak out his complaint against any official. No complaint came up.

Crowding Against Hazrat Usman Near Medina.

Under arrangements made by Abdullah Bin Saba, people who had been brain-washed against Hazrat Usman were called from every province and from every centre of mischievous plotting, to Medina. Hazrat Usman addressed the miscreants after the Haj Pilgrimage, telling them that trouble was clearly in the offing as the Holy Prophet (صلی اللہ علیہ و سلم) had predicted; but he (Hazrat Uthman did not want that the blame to ignite fire should be put on him. He told

people that his goodness and benevolance to his own kith and kin was quite in line with tenets of Islam and the practice of the Holy Prophet (صلی اللہ علیہ و سلم) who was always extra kind to his kith and kin. Anyhow, if his favours to his relatives are proved to be unlawful, he would give up his stand and revise his policy.

Three or four persons raised objections to his behaviour to which he gave satisfactory explanations. Some objections were of legal nature and these were also explained with satisfaction. The meeting was over and the governors left for their respective provinces. Hazrat Amir Moawiya, while departing, expressed his fears that Hazrat Usman might be physically attacked and advised him to leave for Syria along with him. Hazrat Usman replied that he could not leave Medina and be away from the Holy Prophet (صلی اللہ علیہ و سلم). Hazrat Amir Mu'awiya proposed to send a strong army unit from Syria to Medina for the personal security of Hazrat Usman. Hazrat Usman did not agree even to this proposal as he felt it would cause uneasiness to the people of Medina. Hazrat Amir Moawiya wistfully said that the Caliph would face deceit and treachery. On this Hazrat Usman said: "Allah is sufficient for men and He is the best of supporters".

Abdullah Bin Saba had plotted to create unrest, chaos and anarchy in the caliphate and get Hazrat Usman either killed or deposed. His evil propaganda had effect on many a pious people apart from the mischievous elements. The propaganda high-lighting the love for Hazrat Ali and the House of the Prophet had tremendous adverse effect on the masses who were carried away by sentiment against Hazrat Usman.

The fire of hatred kindled by Abdullah Ibne Saba had spread but the real aim of Ibne Sab was not known except to his closest friends the jews. The plot to kill or depose Hazrat Usman was complete but it lacked its consequent finale. Who should replace Hazrat Usman as the Caliph? Opinion was divided on this point. He should be Hazrat Ali or Hazrat Talha or Hazrat Zubair. Many ficticious letters as if from Hazrat Ali, Hazrat Talha and Hazrat Zubair were adressed to the public in Kufa, Basra and Egypt recommending prompt action for the deposition of Hazrat Usman.

Three caravans arrived in Medina from Basra, Kufa and Egypt. They had hoped to win over the consent of either Hazrat Ali, or Hazrat Zubair or Hazrat Talha for the replacement of Hazrat Usman.

The three selectees for the Caliphate declined the offer to replace Hazrat Usman. The people from Egypt then went to Hazrat Ali and demanded the replacement of Abdullah bin Sa'ad, governor of Egypt who was depicted as an unjust and tyrannical ruler. Hazrat Ali hastened to obtain orders of appointment from Hazrat Usman in favour of Muhammad Bin Abu Bakr as governor of Egypt in place of Abdullah Bin Sa'ad. Hazrat Ali asked the Egyptions to leave Madina as their demand had been met.

But only three or four days had passed when the three caravans from Basra, Kufa and Egypt re-entered Medina and encircled the residence of Hazrat Usman. When asked as to why they had returned, they said they had intercepted a letter written by Hazrat Usman to Abdullah Bin Sa'ad, asking him to kill the people who may deliver to him the order of his replacement by Muhammad Bin Abu Bakr. Then they displayed the letter before Hazrat Ali who spurned the idea and told them frankly that they had hatched a conspiracy. They bluntly declared that they would not go back untill they had murdered the Caliph and they sought help of Hazrat Ali for the fulfilment of their mission. Hazrat Ali angrily said: "How can I help you in the sin contemplated by you"? On this, they said to Hazrat Ali as to why he had written letters to them for support as Caliph. Hazrat Ali said: "I never wrote to you any thing". Bewildered, they looked on one another's face.

The letter intercepted by Egyptians was allegedly written by Marwan, chief secratery of Hazrat Usman who had no ulterior motives. The rebels surrounded the house of the Caliph and demanded that the person of Marwan may be handed over to them. But Hazrat Usman, out of sheer modesty and fear of God, did not agree to it as he very well knew that Marwan would lose his life. The siege of the house of the Caliph extended for one month. Hazrat Ali sent his sons, Hazrat Hassan and Hazrat Hussain to protect and defend the person of Hazrat Usman. Similarly Hazrat Talha and Hazrat Zubair also sent their sons to guard the Caliph's house against any mischief. The rebels came to feel that, given more time, re-inforecements may arrive from governors for the protections of the Caliph.

The rebels jumped into the house of Hazrat Usman from the roof of a neighbouring building. Abdullah Bin Saba was very much present in Medina and was directing the activities of the rebellious hordes to kill the Caliph. Hazrat Usman recalled to his mind the

various sayings of the Holy Prophet (صلی اللہ علیہ و سلم), predicting the tragic end of Hazrat Usman. He, therefore, believed that his martyrdom was inevitable. Hazrat Abbas fought the rebels at the gate of the Caliph's house but Hazrat Usman sent him to Mecca at the head of a group of pilgrims. Hazrat Hassan Bin Ali, Abdullah bin Zubair, Muhammad Bin Talha and Saeed bin Aas fought the angry rebels at the gate of the Caliph's house and pushed them back. But Hazrat Usman pleaded with them on oath not to fight with the Muslims. Hazrat Hassan continued to resist the onslaught of rebels and did not allow them to enter the house of the Caliph. Although Hazrat Usman asked Hazrat Hassan many times to leave him alone and go to his father, (Hazrat Ali) but he continued to defend the Caliph.

Martyrdom of Hazrat Usman

At long last some of the rioters entered the house of Hazrat Usman and struck his person with a sword. His wife - Naa'ila, defended him with her hand and lost two of her fingers. The second stroke was fatal and the Caliph was martyred, blood falling on the pages of the Holy Quran which he was reciting. Another rioter inflicted nine wounds with his spear and a third rioter broke his ribs. The rioters also looted his house and property. His martyrdom took place on 18th of Zil-Hajjah, 35 A.H. He was fasting and died thirsty. For three days his dead body remained un-attended. Then he was buried in the grave-yard of Jannat-ul-Baqee in his own clothes.

Great Qualities of Hazrat Usman

Ibne Saba managed to slay a most respectable Companion of the Holy Prophet (صلی اللہ علیہ و سلم), who was closely related to him. He received two daughters of the Holy Prophet (صلی اللہ علیہ و سلم), in marriage - one after the death of another. He was the fourth person to embrace Islam. He neither took wine nor worshipped idols before embracing Islam. He was one of those *ten* distinguished companions who had received glad tidings of entry into paradise in their life time. Hazrat Usman had the distinction of twice leaving his wealth and home on the command of the Holy Prophet (صلی اللہ علیہ و سلم). Once he left Mecca for Abyssinia and second time his Hijrah was to Medina. After the great Prophets, Hazrat Ibrahim and Hazrat Lut (peace be on both), he was the man who migrated with family at the command of Allah. He persistently received the blessings and prayers of the

Holy Prophet (صلى الله عليه و سلم) who once said: "O Allah! I am pleased with Usman; You also be pleased with him". He was one of the richest men of Arabia and was popularly known as Usman-e-Ghani, the wealthy Usman. He never boasted of his wealth and never hesitated to spend generously in the cause of Islam. In the battle of Tabook, he contributed generously towards equipment of the army with great zeal so that the Holy Prophet (صلى الله عليه و سلم) was highly pleased and he lifted his hands to invoke Divine blessings for Hazrat Usman and the companions joined in his prayers. When famine broke out during the caliphate of Hazrat Abu Bakr, he gave away in charity all the grain loaded over one thousand camels for distribution among the destitutes of Medina.

He was responsible for the compilation of the Holy Quran as a compact book, arranged in logical order. During his period of Caliphate, the Islamic Empire expanded and many new territories were annexed by the Muslim forces. By 30 A.H., Balkh, Khorasan, Herat, Kabul, Ghazni, Turkistan, Toos, Neshapur and Merve were incorporated in the Muslim Empire. Armenia, Azar-Baijan, Asia Minor and Tiflis on Black Sea were captured by Muslim forces. In Africa, Algeria, Morocco and Tripoli were conquered and annexed to the Muslim Empire under Hazrat USMAN.

Imam Ahmad had narrated on the authority of Kaseer Bin Salt that, on the day of his martyrdom, Hazrat Usman was overpowered by sleep for a short while. He saw the Holy Prophet (صلى الله عليه و سلم) in a dream and was told: "Usman! you are coming to join us today - Friday - and you will break your fast with us." Hazrat Usman narrated his dream to Naa'ila, his wife, who immediately re- acted! "No. This will not happen, God-willing."

Abdullah Bin Saba was entirely responsible for the great, mischievous revolt and tumult in which Muslims killed Muslims. The spread of Islam and the expansion of the Muslim conquests abruptly stopped. The Muslims stood divided and foundations of the teachings of Islam were distorted. Polytheism which had been uprooted by Islam, re-appeared through the concerted and cunning efforts of Ibn-e- Saba who successfully created a sect believing in the deification of Hazrat Ali and slandering the greatest personages of Islam - the nearest companions of the Holy Prophet (صلى الله عليه و سلم) and his dearest wives whom the Holy Quran has called the "mothers of the faithful." Ibne Saba revived all the evil tenets and practices which

Islam had eliminated from the social life of its followers. Indeed it was a crushing blow of the Jews - eternal enemies of Islam - on the flourishing true faith of God.

Election of Hazrat Ali as Caliph.

The news of the martyrdom of Hazrat Usman spread to every nook and corner of the Muslim Empire. The rebels working under cunning guidance of Abdullah-bin-Saba, were keen to ensure early replacement of Hazrat Usman. Under advice of Ibne Saba, it was widely publicised and pronounced that, if a Caliph was not elected with in two days, all the three candidates for Caliphate - namely Hazrat Ali, Hazrat Talha and Hazrat Zubair - will be assassinated. The rebels were holding control of the city of Medina. The people became upset and un-nerved. They rushed to the three leaders one after another, for accepting the responsibility. They all declined. At long last, Hazrat Ali agreed to take up the burden and on 25th of Zil-Hajjah, 35 A.H., he was selected as fourth Caliph of Islam.

People generally came forward and declared allegiance to Hazrat Ali, who said that the senior Companions who had fought in the Battle of Badr must indicate their approval to his acceptance of caliphate and the views of Hazrat Talha and Hazrat Zubair may be ascertained. Malik Ashtar and Hakeem bin Bajlah went away and brought both the Companions under duress. Hakeem bin Bajlah was the self-same person who played host of Abdullah bin Saba in Basra. Hazrat Ali expressed his willingness to accept as Caliph any one of the two personages - Talha and Zubair - and was ready to declare his allegiance for any one of them. But both of them declined. Then Hazrat Ali asked them to declare their allegiance and approval to his selection as Caliph. They were in the process of thinking when Malik Ashtar brought out his sword and threatened to behead them both if they were unwilling to declare allegiance. Hazrat Talha conceded under conditions that Hazrat Ali would rule in accordance with the Holy Quran and Sunnah, uphold the Shariat law and avenge the heinous murder of Hazrat Usman. Hazrat Ali agreed to all the conditions and Hazrat Talha declared allegiance. Hazrat Zubair followed him under the same conditions. Hazrat Sa'ad declared that he would declare allegiance last of all. Hazrat Abdullah bin Umar showed reluctance and Malik Ashtar advanced to kill him. But Hazrat Ali intervened and let him alone. Many of the senior companions did not

declare allegiance, and went away to Syria where Hazrat Mu'awiya was the governor.

Back Ground of Post-Murder Events - Battles of Jamal and Siffin.

After his ascension to Caliphate, Hazrat Ali ordered that the Arab hordes who had arrived from Kufa, Basra and Egypt may return to their homes. Ibne Saba and his rebel groups bluntly refused. Their refusal was with hidden intents and purposes which subsequent events unveiled.

The rebels under secret command of Ibne Saba had noticed that eminent persons like Zayed Ibne Thabit, Abdullah Ibne Umar, Talha, Zubair, Usamah, and Suhayb had kept aloof and did not pay homage and declare allegiance to Hazrat Ali. People expected that Hazrat Ali would begin by arresting the assassins of Hazrat Usman. Medina was under the control of rebels and Hazrat Ali was helpless.

The plot to further weaken the forces of Islam started. Another letter went from Medina all over the Muslim empire. "Ali has killed Usman to become Caliph. The criminals of the heinous murder of Usman are not harrassed." Slowly people began to believe the story now circulated by the cunning mind of Ibne Saba. The widow of Hazrat Usman, under despair, sent the blood- stained dress of Hazrat Usman and her own fingers cut by the rebels, to Hazrat Mu'awiya, then governor of Syria (a near relative of Hazrat Usman) and asked him to avenge the murder.

Hazrat Ali informed all governors including Hazrat Mu'awiya, of his own election to caliphate and demanded them to declare allegiance to the new Caliph. Letters (of Sabaites) went both to Hazrat Ali against Hazrat Mu'awiya and to Hazrat Mu'awiya against Hazrat Ali. But Hazrat Mu'awiya was not easily influenced by such letters. He replied politely that he would pay homage and take oath of allegiance when the assassins of Hazrat Usman had been arrested and punished.

Letters (of Saba'ites) went to Hazrat Aishah, Hazrat Hafsah and other wives of the Holy Prophet then in Mecca, telling them that "Ali is refusing to punish the crminals, and that, as Mothers of the Faithful, it was their duty to demand the head of the murderer of their son Usman." Letters from Basrah seem to have come to them offering their help if the wives of the Prophet would go to Basrah.

Soon Hazrat Talha and Hazrat Zubair left Madina via Mecca. They wanted to go to Basrah. According to historians, Hazrat Ali was alarmed and feared that, it they captured the treasury of Basrah, and if the Military garrison rallied to them, they would become a danger to his regime. So he also hastened to Iraq. Hazrat Hafsah was dissuaded by her brother, Hazrat Abdullah Ibne Umar to take active part in politics; Hazrat Aishah went along with her near relatives to Iraq. Her men and the army of Hazrat Ali came face to face near Basrah, for the battle of Jamal.

There was misunderstanding, created by the 'war of correspondence' of the Saba'ites. Some disinterested persons from among the Muslims served as intermediaries for negotiating peace and soon all was clarified. Neither Hazrat Ali was against punishing the murderers of Hazrat Usman nor Hazrat Aishah, Hazrat Talha and Hazrat Zubair had any personal ambitions. Peace was concluded and people in both the camps slept in tranquility.

Mischievous Role of Ibn-e-Saba.

The game was lost for Ibne Saba who was there. But he did not lose heart. Very early in the morning he and a group of his men entered the camp of Hazrat Aishah, and from there, launched an attack on the camp of Hazrat Ali who naturally thought that Hazrat Aishah had violated the peace just concluded. Soon his men controlled the situation.

On the other hand, Hazrat Aishah thought that Hazrat Ali had violated the pact. She bravely faced the situation and remained seated on her camel till the last, whence the name of Battle of the Jamal(camel) to this episode of Jewish manouvred war. The men of Hazrat Aisha fled and Hazrat Ali persuaded her to return home to Medinah and arranged for her transport with all honour due to her.

The victory of the battle of Jamal enhanced the prestige of Hazrat Ali but big provinces like Syria still defied his control. Correspondence with Hazrat Mu'awiya continued and it has been preserved in the pages of the "Nahjal-Balaghah" of Sharif Radi, a Shi'ite production which has prestige among Sunnites also.

Battle of Siffin and the Jewish Role in Arbitration.

It is singular and significant that Hazrat Ali never used the argument which would have been binding on Hazrat Mu'awiya and on

all Muslims, namely that Prophet had nominated Hazrat Ali as his heir presumptive (at Ghadir Khum). Hazrat Ali was certainly capable of making the sacrifice during the caliphate of the first three caliphs, thinking that caliphate was a worldly affair. But why was this argument neglected at the time when he was not only claiming the caliphate, but even defending his 'right' by recourse to arms and at a time when arguments were demanded from him to justify his right to the caliphate?

When negotiations failed to reconcile Hazrat Ali and Hazrat Mu'awiya, and not only Syria but also several other regions willingly agreed to pay homage of caliphate to Hazrat Mu'awiya, war became inevitable. Hence the battle of Siffin.

One fact closely conected with the Jewish back-groud of the battle of Siffin needs to be mentioned. When the war was stopped by raising copies of the Quran and the matter was to be referred to arbitration of God, through Holy Quran, it was al-Ash'ath Ibne Qays al-Kindi, a person of Jewish origin, who succeeded in pursuading and even forcing Hazrat Ali to agree to it as well as to the nomination of Abu Musa-al-Ash'ari as his nominee (Cf. Tabari-I 3332 - 5), although there was tension between the two. Before the battle, Hazrat Ali had sent his son, Hazrat Hassan to recruit volunteers in Basrah and Abu Musa Ash'ari who was governor, hindered it, saying that civil war is a grave sin and the Prophet had ordered that Muslims must remain neutral, if they can. Thereupon, Hazrat Ali had dismissed him from the post. And soon after, Hazrat Ali was asked by his own friends to nominate him as his representative in the Council of Arbitration.

Dr. Muhammad Hamidullah (Paris - France) has remarked that: "After years of research and without least pre-conceived notions, I have reached to the conclusion that the murder of Hazrat Usman and the wars of succession were a tele-guided affair and that Hazrat Ali, Hazrat Mu'awiya. Hazrat Aisha all fought in good faith and had absolutely no personal ambitions. There are many mis-understandings regarding subsequent events of the *Tahkim* (arbitration)." The Jewish role is the conclusion of my research but open to further scrutiny of scholars.

CURSORY GLANCE AT SHI'ITE FAITH AND TENETS

My dear readers, I would request you to become dispassionate, impartial and absolutely unbiassed and have purely rational approach to the Shi'ite faith and tenets. When I glance through the pages of history and the religious books of the Saba'ites, the activities of Abdullah Ibne Saba recorded and preserved in history and his network of teachings, I am left with a firm conviction that all his efforts were calculated to wreak Jewish vengeance on the Divine spotless religion of Islam. It is, therefore, meet and proper that the Saba'ite faith and principles of religion may be carefully studied with an analytical mind to find whether it has any thing to do with Islam except demolishing the structure of Islam as available in the Holy Quran and the Sunnah.

Let us carve out a standard for judgement and analysis. Let us begin with enunciation of the *Principles of the Shi'ite faith* and then compare them with the corresponding verses of the Holy Quran. If they are in consonance with the verses of the Holy Quran, we must accept them as *TRUTH*. If they are opposed to the verses of the Holy Quran, we must reject them as *FALSEHOOD*. The Holy Quran has also been called *ALFURQAN* which means "*Distinguishing Truth from Falsehood.*"

If you believe in the Holy Quran, believe it entirely because there is no room for the least doubt in any part of this Divine Book. Those who pervert the truth are not hidden from Allah: Says Allah in Surah Fussilat: "Lo! those who distort Our revelations are not hidden from Our view. Is he who is hurled into the Fire better or he who cometh secure on the Day of Resurrection? Do what you will. Allah is watching over all your actions." [41:40]

Shi'ite View of God

The most fundamental part of any faith is the concept of that faith about God and His Attributes. The intellectual status of any people is guaged by their conception of God. The higher and the nobler the conception of God, the more civilized and intelligent will that people be. The Holy Quran has given complete, perfect and adequate conception of God and His Attributes. Knowledge is one of His great Attributes. He is aware and has of knowledge of all things.

The Doctrine of Bada

The Shi'ā believe in Al-Badā which signifies knowledge which Allah does not posses beforehand. Al-Nawbakhti says at page 24 of his book "Firaq-al-Shia" edn. Najaf that "Jafar ibn Muhammad al- Baqir established his son Ismail on the Imamat, and indicated the same in his life time. But Ismail died. He, therefore, said: "Something intervened and caused Allah to alter His determination regarding my son Ismail." Allah, the Exalted clarifies His knowledge as spoken of by Musa (peace be on him: "My Lord erreth not, neither doth He forget" (Al-Quran:55).

Again says Allah! "He is Allah, besides whom there is none worthy to be worshipped. He knoweth that which is Hidden and that which is Apparent." [59 : 22]

It is to be recalled that a large group of the Shi'ites believe in twelve Imams and they do not believe in Hazrat Ismail as an Imam. But another Sub-Section of the Shi'ites who are called "Ismailia," believe in Ismail ibn Imam Jafar Sadiq as their Imam.

We have briefly discussed one tenet of the Shi'ites about one Attribute of God and found it in total opposition to the Holy Quran. Al-Kulaini, the great Muhaddith of the Shi'a has devoted a complete independent chapter of his book "al-Kafi" under the Caption of al-Bada. He has related on the authority of al-Rayyan ibn-al-Salt, who says that he heard al-Rada Ali ibn Musa - the eighth Imam of Shi'ites saying: "Allah did not ever send a prophet but that he should proclaim wine as forbidden, and that he should as well recognise Bada (the proposition that if a new circumstance should intervene it may cause Allah to alter His determination).

Shi'ite Belief About Prophets

The Jews surreptitiously incorporated fresh doctrines into Islam through the cunning genius of Abdullah-Ibn-Saba who established a new sect of Islam, and introduced a new faith with doctrines which have no authority from the Holy Quran or the Sunnah of the Holy Prophet (صلی اللہ علیہ و سلم). The most important of these doctrines is the doctrine of Wilaya (patronage) and Wisaya (trusteeship). They relate from *Zurara* on the authority of Abu Jafar who is reported to have said: "The edifice of Islam stands on five things - prayers, the poor-due, the pilgrimage, the fasting (of Ramadan) and the *Wilaya*." The Wilaya enjoys precedence over all the others.

They related on the authority of Habbat-al-Awfa who is reported to have said: "The Commander of the faithful- Ali, once said: "In olden times, Allah presented my *Wilaya* to the people of the heavens and the earth. Among those who rejected it was Prophet Yunus - (peace be on him). As a punishment for his act, Allah imprisoned him in the belly of a fish till at last he accepted my Wilaya (and was eventually released)." - Basa'ir-al-Darajat - Iran 1285 A.H. Vol-II, Page. 10.

It is related on the authority of Abul Hassan who is reported to have said: "The Wilaya of Ali has been writ as an essential duty in all the scriptures of previous prophets: and Allah did not ever send a Messenger but with the affirmation of Prophethood of Muhammad - peace be on him, and with the *Wasiya* (trusteeship) of Ali. (Cf Al-Kulaini al-Kafi edn Iran. Vol-I, Page-438).

He relates again on the authority of Muhammad Ibn Muslim who is said to have heard Abu Ja'far say: Allah made covenant with the Prophets in regard to the *Wilaya* of Ali and the Prophets made a covenant for the *Wilaya* of Ali - (Cf Basa'ir-al- Darajat edn. Iran Vol. 2, Chapter 9).

Shi'ite Belief About the Prophet Hazrat Muhammad (صلی اللہ علیہ و سلم)

According to the Imamee Shi'ites, the process of revelation from Almighty Allah to the Holy Prophet of Islam (صلی اللہ علیہ و سلم) through the angel Gabriel has not ended with Hazrat Muhammad (peace be on him) although he was the last of the Prophets:

1) After the sad demise of the Holy Prophet, Gabriel brought the Secret Quran called Mus-haf-e-Faatimah to Fatimah-Al-Zahra, the daughter of the Holy Prophet(صلی اللہ علیہ و سلم) which was thrice the size of the Holy Quran brought or revealed to the Holy Prophet (صلی اللہ علیہ و سلم). It contains names and events relating to rulers of the Earth till the Doomsday.
2) Another Divine revelation with the Shi'ites is the "Kitab-e-Alee" which is as big as a camel's thigh.
3) "Jafr-e-Abyaz" is another revealed book of Shi'ites which contains all the branches of knowledge and sciences which the Prophets, Scholars and Saints of the Banu Israil had.
4) A revealed Register which contains all the names of the

lovers (Shi'ites) of Ali and all his enemies till the Day of Judgement.

5) During every Night of Determination (Laila-tul-Qadr), a complete book is revealed to the living Imaam and it contains all the injuctions and prohibitions for the year. It can change any order standing in the Holy Quran revealed to the great Prophet of Islam.

False Idea of Raj'a

Of the several fabricated doctrines of the Shi'ites is the idea of Raj'a (literarly: return), (i.e., return of life in flesh and blood, after the decease of an Imam). This renders the death of an Imam a nullity. They do not hold the Imamate of anyone from Ali to Ibn-al-Hasan Al-Askari (the supposed Mehdi), but that they believe that he would return to life after his death. In this context they also believe that Prophet Muhammad (صلی اللہ علیہ و سلم). will be the first person to declare allegiance (Bai'at) at the hands of Mehdi. (See: Haq-ul-Yaqeen page 167). It was Ibne Saba who propounded for the Shi'ites this false belief that like Jesus Christ, Prophet Muhammad (صلی اللہ علیہ و سلم) will also return to this world in his physical existence at the appearance of Mehdi. Ironical enough, this down-grading of the most high status of the Prophet of Islam (صلی اللہ علیہ و سلم) is part of the Shia faith who hold their Imams not over and above prophets but even above the greatest of all the Prophets - the Prophet of Islam (صلی اللہ علیہ و سلم).

It is very sad and offending to note that the Shi'ites have levelled frivolous, and mischievous charges against the person of the Holy Prophet Muhammad (صلی اللہ علیہ و سلم) in that, on the occasion of the Hajjatul Wada (the Last Pilgrimage), he received a Divine Command to declare that Hazrat Ali will be his first and foremost successor and Caliph but the Holy Prophet could not carry out this order on the plea that his people were freshly converted to Islam and would not be able to tolerate the order regarding succession of Hazrat Ali who was his brother cousin. The Divine order was repeated and was not obeyed even then. For reference of these false allegations, Shia Scholar Maulvi Dildar Ali's book "Imad-ul-Islam" may be consulted.

The Saba'ites (Shi'ites) malevolence and ill-will towards the companions of the Holy Prophet is widely known but they have not spared even the people of the House of the Prophet (peace and

blessings of Allah be upon him) and fabricated a false and malicious story about the truthful lady A'isha, (the daughter of the truthful Abu Bakr) - the Mother of the faithful - (may Allah be pleased with her). One of the Shia Scholars - al-Tabrasi says in his book, on the authority of al-Baqir who is reported to have said: On the day of the Camel, the litter of Aisha was attacked by arrows from all sides. The commander of the faithful - Ali (peace be on him) proclaimed: "By God, I pronounce divorce on her." Thirteen of the men there including two of the people of Badr, heard the Messenger of Allah - (peace be on him) - saying to Ali - Ibne Abi Talib: "O Ali, I leave the affairs of my wives to you after me." The narrator says: At this A'isha wept with grief, till people also heard her cry. - Al-Tabrasi: al-Ihtijaj, p-82.

Shi'ite Views on the Companions of the Holy Prophet (صلی اللہ علیہ و سلم)

As the Jews had determined it for them, the religion as practised by the Shi'ites became a religion of abuses and calumnies. Al- Kashshee, one of the leading Shi'ite Scholars reported on the authority of Abu-Jafar who said: "All the people after the death of the Prophet became apostates except three." On being asked who were those three, he replied: "Al-Miqdad-ibn-al-Aswad, Abu Dharr al-Ghifari and Salman al-Faresi, and this is in-complete accord with the following verse of the Holy Quran: "Muhammad is only a Messenger: the other messengers have already passed before him. If he dies or be slain, will ye then turn back on your heels"? [Q.iii.138] - [Cf Rijal-al-Kashshi-PP.12-13].

He (al-Kashshi) again relates from Abu Jafar who is reported to have said: The Muhajireen (Immigrants in the Path of Allah from Mecca to Medina) and the Helpers (from Medina) all went renegades (Kafirs) except three. [Cf. Rijal-al-Kashshee. p. 13].

He also relates from Mūsā ibn Jafar, the seventh of the Imams, who is reported to have said: "When it will be the Day of Resurrection, a proclaimer will rise and pronounce: where are the close associates of Muhammad ibn Abdullah (peace beon him), the Messenger of Allah, who did not break the covenant? The three - Salman, al- Miqdad and Abu Dharr will rise in response to this call [Cf Rijal-al-Kashshi: p-15].

As against this jewish reflection in the belief of Shi'ites about the companions of the Holy Prophet (صلی اللہ علیہ و سلم). Hazrat Ali - the

first Imam of the Shi'ites always disapproved those who reviled Hazrat Amir Mu'awiya-(may Allah be pleased with him)- and his armies. The leader of the Shi'ites, Muhammad al-Radi relates on the authority of Hazrat Ali, who is reported to have remarked: "I hate that you should resort to reviling (others). O Lord! save them from spilling our blood, and likewise save us from shedding their blood! and remove the malice from our hearts and from their hearts too!" [Cf.Nehj-al-Balagha, Beyrout edn.p.323].

Even the Christian historians have admitted that among Prophets of God, the Prophet of Islam was the most successful prophet - "heroe as a Prophet" as said by Carlyall. In the month of Ziqad 6 A.H., only five years before the sad departure of the Holy Prophet (صلی اللہ علیہ و سلم) , there were 1500 companions about whom the Holy Prophet gave the glad tidings that Allah was pleased with them. Afterwards, on the occasion of the last Pilgrimage (Hajjatul-Wada), there were 40,000 companions. In the Battle of Tabook there were 70,000 companions and at the sad demise of the Holy Prophet محمد الرسول اللہ (صلی اللہ علیہ و سلم), there were 1,24,000 companions. They have been praised by Allah in the Holy Quran for their truthfulness, sincerity and dedication to the mission of the Holy Prophet. They have been praised by the Holy Prophet in many of his traditions. They have been admired and acknowledged as men of great character by world historians. But the Shi'ite would say that they apostated after the Holy prophet except five of them, namely Hazrat Ali, Hazrat Salman Farisi, Hazrat Ammar bin Yasir, Hazrat Miqdad bin Al-Aswad, and Hazrat Abu Zar-al- Ghiffari. Is there a doubt left that the Jewish conspiracy fabricated the Shi'ite Sect and managed to make it a part of Islam - to under-rate the achievements of the Holy Prophet of Islam. The Shi'ite bear enmity towards the Companions of the Prophet, wives of the Prophet and friends of the Prophet. Ironically they claim to love the Ahle-Bait - the family of the Prophet, as though the wives of the Prophet are not a part of his family. They revile and slander the Companions who are the nearest friends and loyal associates of the Prophet and they also slander his higly revered wives but they have never slandered and reviled Abu Jahl, Abu Lahb and other life-long enemies of the Holy Prophet.

The Status of the Sahaba with Almighty Allah

Almighty Allah says that the Companions were true and faithful

Muslims. They were the best of all peoples. They enjoined good deeds and prohibited evil deeds. Among the Companions of the Holy Prophet, there were immigrants (Mohajirin) who left their hearths and homes because they were persecuted and tortured for embracing Islam. Among them were the Helpers (Ansar) who generously spent their wealth and gave away their belongings to the immigrants from Mecca and the Holy Prophet himself. They all fought in the cause of Allah and sacrificed every thing for Islam. They pleased God and God pleased them. The leading personages among the companions were the foremost leaders of the Muslim community. The Holy Prophet praised them generally and also praised them individually for specific virtues. The Companions had taken the colour and character of the Holy Prophet (صلی اللہ علیہ و سلم) and spread the light of Islam throughout the world in the shortest possible time. Historians have agreed that no reformer of the world had prepared and shaped the team of missionaries so well as the Prophet of Islam had done.

Among the companions, Hazrat Abu Bakr (may Allah be pleased with him) was the foremost associate of the Holy Prophet (صلی اللہ علیہ و سلم) who dedicated to the cause of Islam and service of the Holy Prophet all his belongings, his wealth, his life and every moment of his time. God has borne testimony to his loyal service to the Prophet in the Cave of Hira. All Scholars of Quran have agreed that the verses: "Far removed from it (flaming fire) will be the righteous who gives his wealth that he may grow (in goodness)" of Surah Lail - (The Night) were revealed in favour of Hazrat Abu Bakr. [Q.92:17-18]. The Holy Prophet gave Hazrat Abu Bakr the title of "Siddique" which rank is second only to the rank of Prophethood. Almighty Allah has said in the Holy Quran: "He that obeys Allah and the Apostle shall dwell with the prophets, and the Saints (Siddiqin) and the martyrs (Shuhadaa) and the righteous men (Saliheen) whom Allah has favoured. The best of company are they". [Q.4:69}.

We shall now quote some verses of the Holy Quran in praise of the companions of the Holy Prophet (صلی اللہ علیہ و سلم), and some sayings of Hazrat Ali, Hazrat Imam Hassan, Hazrat Imam Zain-ul-Abideen, Hazrat Imam Baqir and Hazrat Imam Jafar Sadiq which will prove and establish the righteousness of the Companions, their firm belief in Islam, their love and loyalty to Islam and the Holy Prophet and to their high status as recognized and announced by Allah and His Holy Prophet (صلی اللہ علیہ و سلم)

Quranic Verses in Praise of the *Sahaba*

(Companions of Holy Prophet)

1. "Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah, and Allah is Oft-for giving, Most Merciful." [S.II.V.218].
2. "Those who have left their homes, or been driven out therefrom, or suffered harm in My cause, or fought or been slain- verily I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath - a reward from the presence of Allah, and from His presence is the best of rewards." [S.III.V.195]
3. "You (companions: the first addressees of Allah as Muslims) are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah, if only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are transgressors." [S.III.V.110]
4. "Those who have believed and adopted exile and fought for the Faith, in the cause of Allah, as well as those who gave asylum and aid - these are (all the Companions of the Holy Prophet) in very truth the Believers: for them is the forgiveness of sins and a provision most generous." [S.VIII,V.74].
5. "The vanguard of Islam - the first of those who forsook (their homes) and of those who gave them aid, and (also) those who followed them in (all) good deeds - well pleased is Allah with them and well pleased are they with Him; for them has He prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme Felicity." [S.IX.V.100].
6. If Ye (companions: first Muslims) help not (your leader: the Prophet), (it is no matter): for Allah did indeed help him (His Apostle), when the unbelievers drove him out: he (the Prophet) had no more than one companion (Hazrat Abu Bakr): they two were in the Cave (of Thaur), and he (The Holy Prophet) said to his companion (Hazrat Abu Bakr): "Have no fear, for Allah is with us." Then Allah sent down His peace upon him, and strengthened him with forces which you did not see, and humbled to the depths the word

of unbelievers. But the Word of Allah is Exalted to the heights: for Allah is Exalted in might, and Wise." [S.IX.40.] The above verse makes a clear, undoubted mention of Hazrat Abu Bakr and his close association and faithful love and dedication to the Apostle of Allah.

Ahadith of the Holy Prophet (صلی اللہ علیہ وسلم) about *Sahaba* (Companions) and Views of Hazrat Ali and other Imams.

1) Allama Kashani, a Shi'ite Scholar of the Imamia Sect wrote in his Tafseer (Expalnatory Notes) of the Holy Quran: "The Holy Prophet - (صلی اللہ علیہ و سلم) - stated that none of the faithful who avowed allegiance under the tree will go to Hell."
2) Imam Moosa Raza (may Allah be pleased with him)- quoted Hadith of the Holy Prophet - (صلی اللہ علیہ و سلم) :- "My companions are like the stars - you may follow any of them and you will be on the right path."
3) Imam Moosa Raza - may Allah be pleased with him - authenticated the correctness of this Hadith. "Fear Allah regarding my Companions. Never make them a target of slander or calumny after me."
4) The Prophet (صلی اللہ علیہ و سلم) once said: "when you find some people reviling any of my Companions, say to him: May Allah curse you and your mischief." -[al-Tirmidhi].
5) He (صلی اللہ علیہ و سلم) said about Abu Bakr - may Allah be pleased with him - "The most obliging of men by keeping constant company of me and by spending his money on me is Abu Bakr." [al-Bukhari and Muslim.]
6) He - (صلی اللہ علیہ و سلم) - said about Umar - may Allah be pleased with him - "Allah has endowed truth to the tongue of Umar and his heart" [al-Tirmidhi.]
7) He - (صلی اللہ علیہ و سلم) - said: "Abu Bakr and Umar are the two chiefs of the elderly people of Paradise from the first of them to their last, except the Prophets and the Messengers" - narrated by al-Tirmidhi and Ibn Maja from Ali - may Allah be please with him.
8) He (صلی اللہ علیہ و سلم) - remarked about Uthman - may Allah be pleased with him - "Every Prophet has a close associate,

and my close associate (in Paradise) shall be Uthman." al-Tirmdhi.

9) The Prophet - (صلی اللہ علیہ و سلم) - prayed for al-Abbas and his son, saying! "O our Lord, grant forgiveness unto al-Abbas and his son- a forgiveness open and secret - that may do away with all their sins. Preserve him through his son!" al- Tirmdhi.

10) It is related on the authority of al-Abbas who said: I once asked him (the Prophet) - (صلی اللہ علیہ و سلم) "Who is most beloved to you?" He said: "A'isha." I asked him: "Of the men?" He replied: "Her father." - al-Bukhari and Muslim.

11) The Prophet - (صلی اللہ علیہ و سلم). - Once remarked about Khalid-ibn-al-Walid - may Allah be pleased with him - "Khalid is one of the swords of Allah, the Mighty, the Powerful, and is even the noblest of his house." Ahmed and al-Tirmidhi.

12) He -(صلی اللہ علیہ و سلم) - said about Muhammad ibn Maslama: "I am afraid, mischief would not spare any one if it touches him; except Muhammad ibn Maslama." He further said: "Mischief will not harm you." Abu-Dawud.

13) He - (صلی اللہ علیہ و سلم) - said about Mu'awiya - may Allah be pleased with him -: "O my Lord, make him a rightly guided leader, and lead others through him." al-Tirmidhi.

14) In his discourse -(Khutba)- 232 at page 144 of Nahjul Balagha (published by Khorasan Islamic Centre, Karachi as Third Edition of January, 1977), Hazrat Ali said about Caliph Omer: "May God reward that person who straightened crooked things, cured diseased minds, left Schism and innovation, led a pious life and died in the odour of sanctity. He did good deeds and abstained from evil. He obeyed God and feared Him. He died before people started seriously dissenting among themselves."

15) He - (صلی اللہ علیہ و سلم) - said about Abdullah ibn Umar: "This Abdullah is a righteous man."

– al-Bukhari and Muslim –

16) Imam Jafar Sadiq said about Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq: "Both were Imams - leaders who were just and dispensed justice always. Both lived righteously and died as righteous persons. May Allah have mercy on

both on the Day of Resurrection."

17) Hazrat Zain-ul-Abideen prayed passionately for the Companions of the Holy Prophet (صلی اللہ علیہ و سلم) in the following words as appearing in the famous Shi'ite book Aayaat-e-Bayyenaat - Part-I - pages 74 and 75:-

"O Allah! Send blessings on the Companions of Muhammad - peace and blessings of Allah be on him - particularly-those companions who fulfilled with honour and devotion the obligations of friendship and association with the Holy Prophet, who bore with patience and fortitude all afflictions, persecutions and torture at the hands of the enemies of Islam, who spared no pains in helping and standing by the Holy Prophet, who accepted the call to Islam and embraced the true faith of Allah without caring for any opposition and enmity of their clans, their kith and kin. May Allah shower His choicest blessings and benedictions on those who avowed allegiance to the true, loyal and faithful Companions of the Holy Prophet, their wives and their progeny."

Let the bigoted Shi'ites seriously think about their hostile attitude towards the *Sahaba* - Companions of the Holy Prophet - صلی اللہ علیہ و سلم - in the light of what Hazrat Ali and other Imams thought and said about the worthy companions of the Holy Prophet (صلی اللہ علیہ و سلم)

Shi'ite Views About Their Own Imams

The Shi'ites, under fabricated beliefs as propounded by Abdullah ibne Saba and his Jewish Comrades, hold their Imams as something of divine origin, much above the human beings, and even above the Prophets and Messengers. They regard them as deities who can know how long a man has to live and that nothing remains concealed from the Imams. Ironical enough, they also describe their Imams not as models and paragons of highest moral character, but as liars, impostors and deceivers who use deception and hypocrisy as an every day weapon of the faith. They attribute "*Taqiyya*" (deceipt or dissimulation) to Imam Ali when he cheerfully accepted Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman as the first rightly-guided Caliphs of Islam and never did Hazrat Ali put up his own claim as the first and

foremost Caliph or successor of the Holy Prophet (صلى الله عليه و سلم) as the Shi'ites claim he was. About Imam Baqir and Imam Jafar Sadiq, they say on the authority of Zararah that they were double - faced and gave different replies and decisions to one and the same situation suiting timely prudence.

Taqeeah as Faith and Law

Muhammad ibn Ali ibn -al-Hussain ibn Babawaihi al-Qummi, the great Muhaddith of the Shi'ites in his book: "al-I-tiqadat" says: '*Taqeeah* is an essential duty. It is incumbent on the Shia till such time the hidden Imam makes his appearance. Once Imam Jafar al-Sadiq - peace be upon him - was asked to explain the verse; "certainly the most honourable of you in the sight of Allah, is the most pious of you." [Q.XLiX:13], he replied: *One who practices Taqeeyah* most - [Al-I'tiqadat, edn.Iran].

According to Tafsir al-Askari, edn. Jafri Press, India, p-162, Ali Ibn Abi Talib - may Allah be pleased with him - said: "Taqiya is the most excellent of the acts of a believer, whereby he saves himself and also saves his sinful brothers."

It is narrated at page 200 of the Shi'ite book Al-Kafi-Iran- edition: Muhammad ibn Ali ibn al-Hussain known as al-Baqir, is reported to have said: "nothing is more pleasant to my eye than *Taqiya*. Taqiya is Paradise of the believer". Al-Baqir also says: [Al-Kafi-page:220] "Mix with them out-wardly and oppose them inwardly" even though that be a childish affair".

It is also related on the authority of Eighth Imam - Ali-ibn- Musa, who is reported to have said: "He has no faith and religion who is not timid: and he who does not practise Taqiya is not a true believer, for in the Quran, it is stated: "certainly the most honourable of you is he who is most God fearing of you". [Q.WLiX.13]. According to the Shi'ite interpretation of the word "at qakum" it means "one who practices *Taqeeah* most".

The act of lying to non-Shi'ite, known as *Taqeeah* (dissimulation, false practice) is a religious tenet among Shi'ites. According to their fifth Imam, Jafar as-Sadiq "Nine tenth of religion is *Taqeeah* (dissimulation), hence, one who does not dissimulate has no religion". [Al-Kulainee, Al- Kaafee Vol.9.p.11o]. because of their attitude concerning *Taqeeah* (dissimulation), Jalaluddin as-Suyuootee-the great

Hanfee Scholar of Egypt - sent an open letter to the Muslims of Egypt entitled: "The key to Paradise is in Reliance on the Sunnah" when an Iranian missionary came there on the pretext of encouraging rapproachement between Sunnites and Shi'ites.

In support of their tenet of *Taqeeyah*, (lies and deception), they have the audacity to say that the Prophets of Allah and the Imams spoke lies even when they had no fear of their lives. Hazrat Ali used to teach the Shi'ite doctrines secretly and he offered five times prayers for years behind Hazrat Abu Bakr and Hazrat Umar under *Taqeeyah*. Under *Taqeeyah* he freely advised them in matters of statecraft and religion. Similarly Hazrat Zain-ul-Aabideen and Hazrat Imam Jafar al-Sadiq also praised Hazrat Abu Bakr and Hazrat Umar under "*Taqeeah*."

Woe to the morbid thinking of the Shi'ites. All intelligent and good natured human beings of every creed and religion in the world have looked upon deception and lying as bad sins. Evidence of a liar is not acceptable in Courts of Law. In day to day social matters, a liar is not relied upon. The Holy Prophet of Islam (صلى الله عليه و سلم) condemned *lies* and, praised truth by declaring:

"Truth saves and falsehood kills a man"

What a formidable blame on Hazrat Ali that he taught deception and falsehood to the Shi'ites who claim to be his lovers and lovers of his progeny. What colossal lies have been attributed to saintly and dignified persons like Imam Baqir and Imam Jafar al- Sadiq. Imam Baqir is reported in Shi'ite books to have said: "*Taqeeah* (deception) is my creed and it is also the creed of my forefathers". Imam Jafar is reported in Shi'ite books to have said: "If I say that one who gives up "*Taqeeah*" (deception) he is like one who gives up prayers - I shall have spoken the truth". This proves that in the teachings of the Shi'ite creed, lying is as much an obligation as the saying of prayers. What a teaching! "Sin has been branded as Virtue".

Many an objection can be made on the Shi'ite creed which they easily dispose under application of the tenet of "*Taqeeah*." Some of the very ordinary objections are:-

i) When the first three Caliphs - Hazrat Bakr, Hazrat Umar and Hazrat Uthman - God be pleased with them - were usurpers of the genuine right to Caliphate of Hazrat Ali - God be pleased with him - why did he, without hesitation, declare his allegiance to them and co-operate like a true

Muslim during their Caliphate? The Shi'ite reply is that Hazrat Ali employed "*Taqeeah*."

ii) If Hazrat Umar - God be pleased with him - had made Muta'a unlawful under his despotic order, why did not Hazrat Ali - God be pleased with him - make it lawful again when he was raised to Caliphate? The Shi'ite reply to the objection would be: Hazrat Ali used the instrument of "*Taqeeah*."

iii) According to the Shi'ites, the Companions of the Holy Prophet - (صلی اللہ علیہ و سلم) - had distorted the Holy Quran (as it is now available for the mankind) and the true, genuine, complete Quran was with Hazrat Ali - God be pleased with him - why did he not take it out and make it public and effective during his Caliphate. The Shi'ite reply is: He used "*Taqeeah*."

iv) When Hazrat Abu Bakr - God be pleased with him - denied to Hazrat Fatimah - God be pleased with her - the ownership of the gardens of Fadak and that deprivation continued during the caliphate of the first three Caliphs, why did not Hazrat Ali restore its ownership to the heirs of Hazrat Fatima when he became the Caliph. The reply is: Hazrat Ali employed "*Taqeeah*."

The real hard fact is that the Shi'ites, under the cloak of "*Taqeeah*" distort the correct and approved tenets of Islam and ardently wish that the Sunnite Muslims (who follow the approved path of Quran and Sunnah) should give up their truthful views and accept such superstitions and false hoods as have been woven by the hands of the Jews - such as lies attributed to Allah that the dogma of "Bada" is a reality and that the Quran, as it is available, is not genuine but is in distorted form and is full of alterations. As regards the messenger of Allah, the Shi'ites believe that Ali and his children are nobler and more virtuous than him. In respect of the Companions of the Messenger of Allah, they hold that they were traitors and renegades, including Abu Bakr, Umar and Uthman (God be pleased with them). As regards the wives of the Prophet, the mothers of the faithful, the Shi'ites think that they were treacherous unto Allah and his messenger. As regards the various Imams of Sunni jurisprudence like Malik, Abu Hanifa, al-Shafi'i, Ahmed-bin-Hanbal and al-Bukhari -

may Allah be pleased with them - the Shi'ites hold that they were unbelievers and hence rejected.

The crux of Shi'ism is that the Jews formed a party bearing the name of Islam, under the leadership of Abdullah-ibn-Saba. They outwardly professed Islam but inwardly concealed their "Kufr" (infidelity). They took pains to spread among the Muslims such doctrines and views as were distinctly held by the Jews, Christians (like deification of Ali as parallel to deification of Christ by Christians) and the infidels. They devised treacherous means to disrupt the unity of the Muslims and to over-throw the third Righteous Caliph Hazrat Usman. They created anarchy in the Muslim lands and the chain of Muslim conquests was broken. The immediate result of this secret conspiracy was that blood-shed began among the Muslims themselves. The effects of this dissension are still to be felt in our days.

All aspects of the religion of Islam came under the slanderous attack of the Jewish-inspired Shi'ite movement and to this day they continue to publish literature which tears away the fundamentals of Islam, principle by principle. The Shi'ite movement *Amal*, led by Nabi Berrie, did not resist the Israeli invasion of 1982. They have always kept away from co- operation with the Palestinians and the Sunnites. The Shi'ites showed in their war tactics how far they are from Islam. They destroyed the homes of the Palestinian fighters. Mosques inside the camps were destroyed by the Shi'ite shelling. When Palestinians rejected the proposed "ceasefire" and declined to hand over their weapons to the Shi'ite 6th Brigade of Syria, Shi'ite all-out attacks were launched on the three Palestinian camps and the Red Cross was forbidden from entering the camps to remove the dead and the wounded. The small *Sabra* camp had fallen but resistance at *Shatilla* continued. This is a small picture of Shia ill-will, rancour and enmity to the followers of true Islam. They are not behind the Jews in enmity.

The Doctrine of Muta'

Under specfic injunctions in the Holy Quran, Almighty Allah has forbidden adultery and fornication. Some of the Quranic verses are:-

1. "Nor come nigh to adultery: For it is a shameful (deed) and an evil, opening the road to other evils."[S.17.:V.32]
2. "Nor Commit fornication: - and any that does this (not only)

meets punishment, (But) the Penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy." [S.25:V.68-69].

3. *Adulterers are Transgressors:* "And who guard their modesty, Save from their wives or the (slaves) whom their right hands possess, for them they are not blame-worthy. But whoso desires beyond that, such are transgressors." [S.23:V.5-7].
4. *Punishment for Adultery and Fornication.* "The woman and the man guilty of adultery or fornication; flog each of them with a hundred stripes; let not compassion move you in their case, in a matter prescribed by Allah, if Ye believe in Allah and the Last Day: And let a party of the Believers witness their punishment." [S:24.V.2].
5. *Punishment for Accusing Honourable Women.* "And those who accuse honourable women but do not bring four witnesses, scourge them with eighty stripes and never (afterwards) accept their testimony - They indeed are evil-doers." [S.24.V.4].
6. "Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous penalty." [S.24:V.23].

Once Mamoon-ur-Rasheed, the Abbaside Caliph issued a proclamation that *Muta's* (Sexual intercourse without proper Nikah or marriage) was lawful. Qazi Yahya entered with him into a brief but convincing conversation as under:-

Qazi Yahya:	A new schism has found its way into Islam
Mamum Rashid:	What is that?
Qazi Yahya:	Adultery and fornication has been made lawful.
Mamum Rashid:	How?
Qazi Yahya:	Muta' is nothing but fornication - pure and simple.
Mamun Rashid:	For what reason?
Qazi Yahya:	Under Divine injunctions, sexual inter course has been made lawful only with two kinds of ladies - either lawful wife of a man or his maid slave. Is the Mamtua's Women (who

joins a male in sexual intercourse under the Muta's doctrine) a maid slave?

Mamum Rashid: No

Yahya Qazi: Is she lawfully married wife?
Is she entitled to inheritance? Are the laws of divorce, sustenance and Iddat applicable to her?

Mamun was convinced and he abrogated his order and proclamation. Every act of sexual intercourse declared to be unlawful by the Holy Quran will remain unlawful for ever despite any human effort to give it an embellished name. Marriage is not merely for the satisfaction of the sexual urge. Secret sexual relationship pre- supposes no intention for off-spring and is condemned.

The doctrine of Muta' has been thoughtfully evolved as a lever for fornication by lustful persons. It is note worthy that in the Shi'ite creed, the beliefs are in total opposition of the clear injunctions and prohibitions of the Holy Quran which is the basis of true Islamic faith.

There is no nation in the world which is entirely free form evil and mischievous persons. But no nation on the Earth and no Creed has ever pronounced an evil thing as a virtue. Evil is disliked and efforts are made to reform and improve the individuals committing evil deeds. But the moral decreptitude of the Shi'ite Community has touched the abysmal depths as they have, by virtue of their creeds, raised the status of evils to virtues, nay even to the status of acts of worship thereby giving a free licence to the lustful people to vie with one another in committing evil deeds like adultery, fornication, falsehood, deceipt and cunning which human nature abhors and inherently looks upon as evils to be shunned.

This glaring sin, which is also a social crime, has been elevated to the status of virtue and worship like prayer and fasting. The Shi'ite Scholars have very shamelessly stated in their books that a person performing muta' once in life will get the spiritual status of Imam Hussain; performance a second time will raise his status to that of Imam Hassan; performance for the third time will raise his status to that of Hazrat Ali and fourth time, he may reach the status of greatest of the Prophets - the Prophet of Islam. It is nauseating even to describe such things. But the perverted Jewish mentality of the

Shi'ite exults at such lewd things.

A divine teaching or creed or religion will never offend against good human nature and will never put its followers on the road of shamelessness, nudism or lewdness. But the Shi'ite creed works against decent human nature and makes all kind of moral sins attractive. As such, this creed is nearer to devil's intentions to put human beings astray from God. The educated, serious-minded and decent Shi'ites are invited to ponder deeply on such narrations which have been attributed to the saintly persons like Imam Jafar al-Sadiq, Imam Baqar and Imam Zain-ul-Aabideen. A comparison of these teachings with the moral teachings of other religions would convince them of their shameless evil nature and the necessity of their being expunged from the code of ethics followed by the so-called Muslims.

The Shi'ite book "Tehzeeb-ul-Ahkam" has been attributed to Hazrat Imam Jafar al-Sadiq which is apparently a brazen-faced lie. But, what the book contains is alarming as it conflicts completely with the teachings of the Holy Quran. Muta' (sexual inter course with verbal consent of a man and a woman for any period of time) has been made lawful with a Jewess, a Christian lady, a fire worshipper woman, an unmarried woman, a married woman and even with two real sisters. The height of irony is that. a person not indulging in Muta even once in his life is said to rise on the Day of Resurrection, without a nose on his face.

The Shi'ites and Pervertion (Tehrif) in the Quranic Text:

The Ahl al-Sunna believe that the Holy Quran has not been changed, altered or corrupted and that it shall never be altered, changed or corrupted till the Day of Resurrection. The Shi'ites do not believe that the Quran is guarded and preserved from alteration and perversion under Divine guarantee and arrangements. A believer in the Quran dare not believe in tenets opposed to and derogatory to the teachings of the Quran. But, unfortunately the tenets of the Imamia creed are against the teachings of the Quran. Those tenets cannot have been founded by a Muslim and actually they were propounded by Abdullah ibne Saba or his colleagues and trusted hypocrites.

The Shi'ites are on the horns of a dilemma. if they stick to the Shia doctrines, they must deviate from the teachings of the Holy Quran. If they believe in and wish to live by the Quran, they must say good bye to their Shi'ite doctrines. The anti-Islamic tenets and

doctrines of the Shi'ites remained obscure and unknown for a long time because of their deceptive doctrine of *Taqeeyah*. That the Shi'ites neither believe nor can they believe in the Holy Quran has been proved by Maulana Abdus Shakoor Farooqi of Lucknow (India), from the authentic and widely accepted books of Shia authors.

If the Holy Quran is believed in letter and spirit, the doctrine of Imamat which is the mainstay of the Shia creed evaporates into air. Similarly illegal Muta' affairs (which is adultery under a sugar-quoted name), *Taqeeyah* (which is deception in speech and action), the inimical attitude towards and the slandering of the first three Righteous Caliphs and the illustrious Companions of the Holy Prophet - (صلی اللہ علیہ و سلم) - all these fizzle out.

As soon as the truth about Shi'ites disbelief and rejection of the Holy Quran came to public light through the efforts of Muslim Scholars like Maulana Abdul Shakoor, it followed as a logical sequence that the Shi'ites have nothing to do with the Islam based on the teachings of the Quran and the Sunnah. The Shi'ites have given up the Quran in preference to Imamat which belief they have adopted stating that Imam is superior to Quran because Quran is speechless whereas Imam is vocal. The Quran in the hands of the Muslims is called "Bayaze Usmani" by the Shi'ites and they have bitter enmity and criminal disregard for Hazrat Uthman who compiled the Holy Quran during his Caliphate.

The utterances which the Shi'ites attribute towards the Imams like Hazrat Jafar-al-Sadiq and claim them to be basic doctrines of their creed, are actually not the utterances of those illustrious persons at all. The doctrine of "*Taqeeyah*" (deception in speech and action) has worked havoc with the teachings of the Imam who actually uphold the creed of the Sahaba (Companions) of the Holy Prophet (صلی اللہ علیہ و سلم).

The Shi'ite claim that the Quran now in the hands of Muslims is not the real Quran which Archangle Gabriel brought to the Holy Prophet (صلی اللہ علیہ و سلم). The real and genuine Quran was collected by Hazrat Ali - God be pleased with him - in his own house. What a brazen-faced lie about Hazrat Ali who was a pious, God-fearing person. The genuine Quran, they continue to say, was handed over by Hazrat Ali to the next Imam (Imam Hassan) who passed it on to the Imam next to him till it reached the twelfth Imam Mehdi who hid himself in a cave near Surra Man Ra'a town due to fear of the

enemies. Now he is being awaited as Imam-e- Muntazar for the last twelve hundred years.

If the fiction of the Imam-e-Ghaib and the disappearance of the genuine Quran with him is believed, it would appear as cruel and illogical. The mankind for whom the Quran was revealed is without its teachings for the past twelve centuries and the logical in ference would be that real Islam (which the Holy Prophet (صلی اللہ علیہ و سلم) brought) is yet to see the light of the day when Imam Mehdi will appear from the cave of his self-imposed solitary confinement. According to Shia, Imam Mehdi was only four years old when he disappeared. All this sounds like Greek mythology but the Shi'ite s believe it. It is also worthy of note that Shi'ite ruled over thousands of miles around the cave of Surra Man Ra'aa during the fourth and fifth centuries of the Muslim Hijra Calendar. It was the right moment for the disappeared Imam to re-appear along with the genuine Quran for the guidance of mankind and satisfaction and support of his Shi'ites. But he never appeared and will never appear because there is nobody in the cave and all is mere fiction which the clever mind of Abdullah bin Saba wove for the Shi'ites.

The Saba'ites say with firm conviction that the Holy Prophet - (صلی اللہ علیہ و سلم) - said "I am leaving two heavy things for you - the Book of Allah (Quran) and *Ahle-Baith* (Progeny of the Prophet). These two will never be separated from each other till they reach me at the fountain of Kausar in Paradise." Let us analyse this so-called tradition. When the Shi'ites do not accept the available Quran (which is preserved, unchanged, un-corrupted and un-perverted for the last fourteen hundred years) how do they interpret the "Saqalain" - two heavy legacies of the the Prophet. As such, there is no Quran available for the guidance, of the Shi'ites. Now, the second part of the tradition refers to the *Ahle-Baith* - which term, according to the Shi'ites applies only to the twelve Imams. The eleventh Imam - Hassan Askari died in the year 260 A.H. and, since his passing away, there is no Imam to guide the Shi'ites. As such, both the genuine Quran and the Ahle Bait got separated from each other. The historical fact is that the eleventh Imam Hassan Askari left no issue. The scheme of his imaginary son and his disappearance at the age of four years is the outcome of the fertile and cunning mind of the followers of Abdullah-bin-Saba. The Story was built up that Imam Hassan Askari was married in a dream to a maiden slave Nargis by name. She

gave birth to the twelfth Imam Mehdi who disappeared with the genuine Quran at the age of four or five years. As claimed by Shi'ites, contact was made with Imam Mehdi till he authenticated the Shi'ite Book of Jurisprudence - Kafi saying "Kafin-Li-Shi'atina" - i.e., it is sufficient for our Shi'ites. But this also is a make believe stroy. There is no one in the cave and no one will come out from Surra- man Ra'aa.

Like the jews the Shi'ites have no respect for the Holy Quran and they mock at it. Maulvi Mirza Ahmad Ali, a Shia Scholar said: "This Quran is full of mistakes and was compiled by some ignorant Arabs. Such a book can be written by me and this is no miracle as such." This belies their statement that they believe in the Quran.

Shi'ite Scholars on the Quran

Al-Jaza'iri, the well known Shi'ite Mohaddith says in his book: In the Akhbar (:ahadith) it has been related that (the leaders) asked their Party (known as their Shi'a) to read the existing Quran in prayers, etc and also to abide by the ordinances contained therein, till at last when our Guardian, the Master of the Time should appear, and when this Quran which is available in the hands of the people shall be lifted up to the heaven, and the Quran which the commander of the faithful (Hazrat Ali) had compiled, would appear. The Master of the Time will read it and will act in accordance with its ordinances [Al-Anwar of al- Jaza'iri, introduction].

The great Shi'ite Mufassir, Muhsin-al-Kashi states: "The ahadith and narrations reaching us through the Ahl al-Bait (i.e) people of the House of the Holy Prophet - peace be upon him - clearly indicate that the Quran which is available to us in the present form is *not complete* in itself and *is not a true copy* of the original genuine Quran as had been revealed unto Muhammad - peace be upon him -; but on the other hand it contains material quite contrary to what Allah had revealed; and it now contains a *large number of texts* which have been *interpolated*, *changed* and *corrupted*, and at the same time several things have been suppressed from it." - [Tafsir al-Safi,Introduction.VI].

In this regard there are innummerable 'ahadith' and narrations - more than two hundred in number, as al-Mirza-al-Nuri-al-Tahani has mentioned which leave no room for doubt that the Shi'ite unanimously believe in the corruption of the text of the Holy Quran, which Allah has revealed as the source of Direction and as Mercy for

the believers, and as guidance for the entire mankind.

The Shia Scholar Mulla Muhammad Taqi al-Kashani says in his book in Persian entitled the "Hidayat-al-Talibin" (edn.Iran 1282 A.H.), page 368): "Uthman once asked Zaid ibn Thabit, who was one of his friends and an enemy of Ali, to collect the text of the Quran deleting therefrom all passages that contained virtues of the Ahl-al-Bait (members of the House of the Prophet - peace be on him) and also such matter as indicated censure of their enemies. The copy of the Quran which is at present available to the people and which is known as a copy of 'Uthman's rendition', is the same copy of the Quran prepared under the order of Uthman."

In his book: "Tazkirat al-a'imma, "Mulla Muhammad Baqir al-Majlisi states: "The hypocrites usurped the right of the Caliphate of Ali, and did such and such with the Caliph, and Uthman expunged from the Quran truth of the things: virtues of the Commander of the faithful, Ali, and the people of the House of the Prophet - peace be on him, and the censure of the Quraish and the (first) three Caliphs, like the verse: "I wish I had not taken Abu Bakr as a friend."

Why Do Shi'ites Believe in Tahrif (Corruption of Text) of the Quran.

The Shi'ites hold a firm belief in the corruption of the text of the Quran for specific ulterior motives such as:-

i) The notion of *Imamate* is within the fundamentals of the creed of Shi'ites. This notion is an essential element of faith parallel with Salat (prayers), Zakat (poor due), sowm (fasting in the month of Ramzan) and Haj (pilgrimage). But the Holy Quran does not supports this notion.

ii) According to the Shi'ite creed, the Wilayat of Hazrat Ali is the trust which was placed before the dwellers of the heaven and the people of the earth. Those who affirmed it were taken near (unto Allah) and those who denied it were accursed. The author of the book: "Basair-al-Darajat," states: "Verily Allah, the Blessed, the Mighty, took covenant of the Prophets for the *Wilaya* of Ali and also took promise of the Prophets for the *Wilaya* of Ali. There is no mention in the text of the Quran of any such covenant and as such, Tahrif in the text of the Quran was resorted to by the Shi'ites.

iii) The Shi'ites deny the excellence of the Companions of the Prophet while the Quran testifies to their noble status and

high position and exalted ranks in several verses like (Q viii,75), (Q.Lvii.10), (Q.vii.156), (Q.XLVIII.10), (Q.XLVIII.18), (Q.VII.156), (Q.LIX.8-9), (Q.XXIV.54) and Chapter Tauba, verse. 40. since the belief of the Shi'ites and their creed rest only on declaring the Companions as infidels, the perversion of the text of the Quran and changes therein, became an unavoidable necessity of faith for the Shi'ites.

iv) Another object intended for Tahrif was to suggest that the first thee Righteous Caliphs - Abu Bakr, Umar and Uthman - God be pleased with them - had usurped the right of Ali - God be pleased with him - and his children to Caliphate. When the Shi'ites found clear texts in the Quran which went against their stand and belief, they dropped out those texts from the Quran and expunged them. In stead, they fabricated verses suiting their standpoint and presented them to the public as part of the Quran. *Al-Kulaini* relates in his book *Kafi*. "On the authority of Abu Hamza, and he from Abu Jafar - peace be on him - who is reported to have said: "Jibrail - (peace be be on him) came down with the following verse of the Quran (Q.III.166-167) with this reading: "Verily those who believe not, and act unjustly (towards the rights of the progeny of Muhammad - peace be on him) - Allah will by no means forgive them; nor will He direct them into any other path, than the path to Hell; they will remain there for ever; and this is easy with Allah." [Al-Kafi p. 268].

Codification of Shi'ite Doctrines

Till the battle of Siffin, the fundamentals and principles of the Shi'ite creed had not been committed to writing. When the period of Imam Baqar and Imam Sadiq - Allah be pleased with them - arrived, a Committee was set up in *Kufa* with Zurara, Abdu Baseer, Hisham, and Abdullah Bin Abi Yafoor as its prominent members. They put in efforts to codify and shape up the creed evolved by Abdullah Ibn Saba and his associates. Fundamentals and principles were enunciated. Numerous Ahadith (Traditions) were made under the authoritative names of Imam Baqar and Imam Jafar al-Sadiq - God be pleased with them. The Imamites or Twelvers call the utterances of the Imams as

Ahadith (plural of Hadith: Tradition). The illustrious and pious sons of Islam - the Imams - lived in Madina whereas their names were used by the Saba'ites in *Kufa*.

That Imam Baqar and Imam Jafar Sadiq - God be pleased with them - were never a party to the utterances attributed to them, is clear from an extract at page 166 of the Shi'ites Persian book called Majalis-ul-Mumineen. The English translation thereof is, "Saeed said that one day he was present in the assembly of persons around Imam Jafar Sadiq - God be pleased with him - when two men entered with the permission of the Imam. One of them asked the persons of the assembly, "Do you have among you an Imam whose obedience is binding on all?" Imam Jafar Sadiq replied: "We do not find such a person in this gathering." The man again said: "There is a party of pious men in Kufa, including Abdullah Ibn Ali, who believe that the Imam whose obedience is binding is present among you." Imam Jafar Sadiq - God be pleased with him - said: "I never taught them to believe in such a thing; If they believe, I am not to blame for their false belief." While uttering these words his face became red with anger and the two strangers immediately left.

The Character of Zurarah.

This authority of the Shi'ite creed had the honour of the company of Imam Baqar, Imam Jafar al-Sadiq and Imam Musa Kazim (May God be pleased with them). He is reputed to be a trust-worthy narrator of the Traditions of the Imams. Imam Jafar Sadiq is reported to have said: "But for Zurarah, the tradition of my father - Imam Baqar - would have been lost." Zurarah was rude to Imam Baqar and Imam Sadiq many a time. Imam Sadiq is reported to have invoked the curse of Allah for Zurara and said that he had unmasked the vices of Zurara. Mulla Baqir Majlisi said that all were unanimous about the mis-guidance of Zurarah who had the audacity to curse Imam Jafar al-Sadiq. This Zurarah is responsible for collection of one third of the Copious Traditions of the Imams compiled in the Shi'ite book of Tradition - al- Kaafi.

Character of Abu Baseer

He is one of the narrators who quoted Traditions from Imam Jafar Sadiq - God be pleased with him. He was not a firm moralist and used to take wine mixed with water. Thus he made unlawful drink

lawful and ascribed it to Imam Jafar Sadiq who admonished him to give up wine. He indulged in loose talk about Imam Jafar and Imam Kazim. Mulla Baqir Majlisi, famous Shi'ite author, has stated that waywardness of Abu Baseer is beyond any doubt and all are agreed on it. Shaikh Abu Baseer is responsible for one fourth of the Traditions accepted by the Shi'ite people.

The Kufa Committee for the codification of Shi'ite law and doctrines were told that Imam Baqar and Imam Jafar Sadiq disowned the Traditions attributed by members of the Committee and they openly professed the Sunnite tenets and called themselves sunnites. But the Committee contradicted the stand of the Sunnites and told them that the Imams were employing *Taqeeah* and had told them their real tenets of the shi'ite creed in privacy. The entire warp and woof of the Shi'ite creed appears to be woven with lies heeped upon lies.

On one hand they blame Hazrat Umer - God be pleased with him - of enmity and mal-treatment toward Hazrat Ali and Hazrat Fatima - God be pleased with them - and, on the other hand they admit that the daughter of Hazrat Ali and Hazrat Fatima, Umme Kalsoom, was married to Hazrat Umar who was also frequently advised by Hazrat Ali on difficult problems of state-craft.

Low Character and Low Mentality

The Shi'ites, without any valid reason and out of sheer rancour and malice revile and slander Hazrat Umar - the second Caliph of Islam - God be pleased with him. Right from their childhood, the Shi'ites inculcate malice in the hearts of their children against the companions of the Holy Prophet - (صلی اللہ علیہ و سلم). - and the (first) three Caliphs of Islam, particularly Hazrat Umar - God be pleased with him. The late Sir Syed Ahmad Khan of Aligarh (Muslim University) has written in his book - Tahfa-i-Hassan: "one of my friends lived by the Shi'ite creed. He had a small lad who took a kid as his pet. The boy became very much familiar with the kid and could not part company from it. The father slaughtered the kid one day in the absence of the boy. The boy wept bitterly for the loss of its pet and friend. The father told him loudly: Umar (second Caliph of Islam) came in and killed your kid." The low Shi'ite mentality is clearly brought out from this incident.

The Shi'ites hold rejoicings on the death of Hazrat Mu'awiya and the day

when Hazrat Umar was assassinated by Iranian slave Abu Lulu. They have concocted a Hadith on the authority of Hozaifah Bin Yaman, a companion of the Holy Prophet - (صلی اللہ علیہ و سلم). According to the Shi'ite fiction, Hozaifah went to see the Holy Prophet on 9th Rabi-ul-Awwal (when subsequently Hazrat Umar was slain) and saw him in the company of Hazrat Ali and his two sons - Imam Hassan and Imam Hussain, - all taking food. The Prophet - (صلی اللہ علیہ و سلم) - is reported to have said: 'Eat my sons. Eat with relish. Today is the day when God Almighty will accept and respond to the prayer of your mother (Hazrat Fatimah); today is the day when God will kill the enemy of my progehy, pardon my lovers and Shi'ites'. On inquiry, the Holy Prophet obliquely pointed to Hazrat Umar.

Nawab Mohsin-ul-Mulk has called this 'Hadith' as the worst type of fabrication and display of lowest mentality by the Shi'ites.

Cause of The Propagation of Shi'ism in Persia

The hard fact of history is that Persia was conquerd by Hazrat Umar Farooq - God be pleased with him - and the power of the Persians was smashed to pieces. No wonder, therefore, that the Persians began to bear deep-rooted grudge and rancour against Hazrat Umar and the armies of Islam which fought against them in the battlefield of *Qadsia*. The Jews who were always actively scheming to take revenge of their expulsion from Arabia and particularly from Yathrib (re-named Madina-tun-Nabi), hatched a plot against the third Caliph of Islam, Hazrat Usman-ibn-Affan - may God be pleased with him. Accidentally the daughter of *Yazdgard*, former king of Persia, *Shah Bano* by name, was married to Hussain ibn Ali - may God be pleased with both. The Jews, under the leadership of Abdullah ibn Saba, began to Claim that Hazrat Ali was the rightful Caliph and Caliphate belonged to the *Wasi*. of the Holy Prophet - صلی اللہ علیہ و سلم - and then to his sons, Hassan and Hussain - God be pleased with them. The people of Persia who were now related to the house of Hazrat Ali - God be pleased with him began to co-operate with the Jews to take revenge of the Muslim conquest of Persia under Hazrat Umar Farooq - God be pleased with him. When the Persians learnt that Ali ibn Hussain, popularly known as Zain-al-Abidin, had Persian blood in his veins through his mother *Shahr Bano*, daughter of Yazdgard, the Persian Emperor, they openly sided with the Jewish conspiracy to over-throw the rulership of Hazrat Usman - God be

pleased with him - in favour of Hazrat Ali - God be pleased with him.

On this account, most of the Persians sided with the forces supporting and working for Hazrat Ali - (God be pleased with him) and accepted Shi'ism. They found solace in reviling the companions and Hazrat Umar and Hazrat Usman - God be pleased with them - who had conquerd Persia, humbled their forces, lowered their prestige and extinguished the fires of the Magian temples. Thus the common factor between the Jews and the Persians was the enmity of Islam and its great leaders.

The Shi'ite Movement was originally reared and nurtared by Jews and later it was weaned off in the Islamic world. The Judaic notions of *Wasiya* and *Wilaya* (which were never mentioned in the Quran) were fabricated for application to HazratAli - God be pleased with him - and given as a fundamental dogma to the Shi'ites. The Persians readily accepted these notions as they had love for Hazrat Ali whose son had married a Persian princess. They co-operated with the Jewish conspiracy to overthrow Hazrat Usman - God be pleased with him.

E.G. Browne who lived among the Persians for a long time and closely studied their history has explained the psychological reason of the Persian acceptance of Shi'ism as their creed. He says: "The Persians bore malice only against 'Umar ibn-al- Khittab, not because he usurped the rights of Ali and Fatima, but because he invaded Persia and exterminated the Sasanian dynasty." He further says: "The Persians found solace and comfort in the children of Ali ibn-al-Hussain, as far as they had known that the mother of Ali ibn al-Hussain was the daughter of their King Yazdgard. They, therefore, held that her sons had a greater claim on the throne of Persia. This claim was further augmented with another claim - the claim of their new religion, Shi'ism."

THE REVOLUTION IN IRAN

The overthrow of the government of Muhammad Raza Shah Pehlvi by Ayatullah Ruhullah Khomeni in Iran was initially acclaimed by all downtrodden Muslim nations as an Islamic Revolution. But soon after his welcome in Iran as the Founder of Revolution, Imam Khomeni made it clear in his heretical writings in his books: (1)"Al-Hakoomat-ul-Islamia," (2)"Kashful Asrar"and (3)"Tehrir-ul-

Waseelah" that he had made not Quran and Sunnah as the basis of his so-called Islamic Revolution but the basis of his Revolutionary government was the same old Shi'ite doctrines, tents and principles as appeared in the Shi'ites books of centuries old. Before the Revolution, the Shi'ite threat was limited and locally based. But, with the revolution and acquisition of political power, it has assumed inter-national scope and the Iranian efforts to spread Shi'sm have taken new dimensions on a global scale. This heresy is to be opposed and true Islamic faith as appearing in the Quran and Sunnah is to be defended by all Muslims in every country of the world.

The Khomeni government openly declared rather threatened to export the Shi'ite Revolution. This threat involved the exporting of Shi'sm in all its details. Compromise with Shi'ite doctrines and principles would be tantamount to abandoning our true Islamic faith based on Quran and Sunnah. As the readers of this book have studied details of the Shi'ite creed, they would appreciate that recognition of the Iranian revolution would amount to lending support to establishing states in the Muslim countries of Pakistan, Saudi Arabia, Afghanistan, Iraq,Turkey, Kuwait, Bahrain and Egypt similar to that in Iran. In his book: "Al-Hukoomat-al- Islamiya," Khomeini wrote: "Surely I can see the black banners close to their appointed place." According to the magazine, *Voice of the Gulf*, Iranians have continued to call for the exportation of the revolution which they began, to Iraq in order to liberate the "Holy Land" of Najaf and Karbala.

Since Revolutionaries in Iran declared that Quran is their Constitution, the swiftness of events which followed the initial declarations of Khomeni government did not allow Islamic movements in other countries to properly assess the situation from religious, social and political perspectives. Muslims who understand that Shi'ism was a creed established on *Taqeeah* (dissimulation and deception), could not believe that hate and slander of centuries old would change into love and regard for the illustrious personalities of Islam whom all Muslims hold in the highest esteem. Those who have lived among the Shi'ites and studied their beliefs and aspirations, know beyond the slightest doubt that Khomeini's creed is in conflict with the divine truth in the Quran and the authentic books of Hadith or Traditions of the Holy Prophet (صلی اللہ علیہ و سلم).

The Shi'ite leader of the Iranian Revolution Ayatullah Khomeini, does not believe in the narrations of the Holy Prophet -

peace be on him, - as found in the Hadith books of Imam Bukhari, Imam Muslim, Abu Dawood, Ibn-i-Maajah etc. which are authentic Sunnite books on Hadith, mostly narrated by the famous, major narrators of Islam, Hazrat Abu Horairah - God be pleased with him and Sumurah ibn Jundab - God be pleased with him. Khomeini, in his book "Al-Hakoomah -al-Islamiyah"(page 60) criticised the narrators of Hadith held in high esteem by the Sunnites. The Shi'te equivalent of Bukhari was Al-kulainee who compiled *Al-Kaafee fil-Usool* wherein Traditions attributed to the Holy Prophet - صلی اللہ علیہ و سلم - and the twelve Imams of Shi'ites were collected. Kulainee wrote at page 407 of his book Al-Kaafee: *"Surely people have no truth except what came from the Imams and every thing which did not come from them is false."*

The Iranian version of Islam which Khomeini and now his successors in Iran wish to super-impose on Muslims in all countries has not only distorted the meanings of Quran but also made additions in the actual text of the Quran. The Shi'ite audacity added to the Quran a ficticious chapter which they call Soorah-al-Wilayah. It is translated below:-

1. "O believers, believe in the Prophet and the Walee (Guardian) whom we sent to guide you to the straight path."
2. "A Prophet and a Walee (Guardian), one from the other, and I am the Knower, the Wise."
3. "Glorify the praises of your Lord and 'Ali is among the witnesses."

That Quran is neither believed by the Shi'ites nor is it held as the only source of guidance is evident from the narration of *Abu Baseer*, a founder-member of Shi'ite community. He reported that he asked Imam Ja'far: "O Abu Abdullah, what is "Mus-haf-e-Faatimah?" Imam Jafar-as-Sadiq replied: "It is a book containing three times what is found in your copy of the Quran; yet by Allah, it does not contain even a single letter from your Quran."

Iranian Display of Enmity to the Sunnite Muslims Every where in the world through history.

Being Jewish in its origin, the Shi'ite heresy has always carried out intrigues against Islam and Muslims and their treatment of the Muslims has been inimical as that of the Jews through centuries. Iran government is never tired of lip service to the cause of Pales-

tinians. But it is actually against all Sunnite interests and has always deviated from co-operation with the Palestinians. The Shi'ite movement, Amal, led by Nabi Berrie, did not resist the Israeli invasion of 1982. In 1985, the Shi'ites launched an offensive against the Sunni Murabi toun movement which participated in the resistance against Israel. They wanted to capture the Palestinian refugees camp of Sabra. They destroyed their homes one by one to kill the Palestinian fighters. Mosques inside the camp were destroyed by Shi'ite shelling. When the Palestinians rejected the proposal of cease-fire by the Syrian President Hafiz Al-Asad, who wanted them to hand over weapons to the Shi'ites 6th brigade, the Shi'ite all-out attacks were launched on all the three Palestinian Camps. The Red Cross was prevented from entering the camps to remove people bleeding to death.

In Lebanon the Shi'ites betrayed the Muslims and forged alliance with Maronite Christians whom they consider their true friends. The Iranian Revolutionaries have made alliance with the Nusayri Shia Government of Hafiz Al-Asad in Syria without caring for the Syrian Mujahedin's open support for the Iranian Revolution. The Syrian Mujahideen were "Oppressed" and Iranian Revolution declared all out support for the "Oppressed" Muslims throughout the world. But Syrian Mujahideen were snubbed and their Jehad was criticised. Ayatullah Khalkhali made public statements against the Syrian Mujahideen who were fighting the despotic rule of Hafiz Al-Asad - a Shi'ite. Khomeini's representative declared the Syrian Mujahideen disbelievers (Kuffar) while he was in London in 1980. The Shi'ite members of the Kuwait National Assembly voted in favour of Hafiz Al-Asad against ehs Syrian Mujahideen during the vote for sending 48 million dinars to Syrian deterrant forces. The Iranian government sent a telegram to Hafiz Asad in which they described the Syrian Mujahideen as "a filthy disease" because they were Sunni Muslims although they were fighting against despotism and injustice and had supported the Iranian Revolution against the despotism and injustice of Raza Shah Pehlvi, the pre-Revolution ruler of Iran.

The Iranian revolution is being wrongly described as non- partisan, and objective. The defamation of the *Sahaba* - Companions of the Holy Prophet of Islam - who are real builders of Islam, continues in radio broad-casts from Tehran. In his book 'Kashful Asrar',

Khomeini had indulged in *Tabarra* (curse, malediction, slander and imprecation) against Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and all the prominent Companions. In his 350-page book Khomeini stated that the first three Caliphs and their supporters were seekers of the world and extremely vicious and evil-minded. They were Muslims only in name, but apostates and infidels in reality. They had accepted Islam only out of lust for power and rule.

The Baneful Effects of the Iranian Revolution on Pakistan

Due to the emergence of Iran as a powerful Shia government, the Shi'ites of Pakistan became extremely active to replace the Sunnite government of General Muhammad Ziaul Haq and, under standing orders of Khomeini, to induct a powerful Shia Government in Pakistan which has a 98% Sunni population. Besides the *"Al-Zulfiqar"*, a terrorist organization founded by Shah Nawaz, a brother of Benazir Bhutto, the present ruling Prime Minister of Pakistan, *Shia Amal Militia* has also been organized after the pattern of the Syrian Amal working under Nabi Berrie. The Amal Militia of Pakistan is arming the Shi'ites in a regular but stealthy way. Through an international conspiracy they have already succeeded in killing General Muhammad Zia-ul-Haq, President of Pakistan and, with the help of Iranian money and active support, won the elections, held in Nov. 1988. The Pakistan Peoples Party is headed by Nusrat Bhutto - an Iranian Shia lady who had married Zulfiqar Ali Bhutto, a former Prime Minister of Pakistan.

The Shi'ites succeeded in setting up a Shia Government in Pakistan where Sunnite population is 98%. Besides Mrs. Benazir Bhutto as Prime Minister, all important Ministers in the Federal Cabinet were Shias. In the Province of Sind the governor, Chief Minister and I.G. Police were all Shi'ites. They made life impossible for the refugees (from India at the time of partition in 1947), Punjabis and Pathans who happen to be Sunnites. Sind is entirely in the grip of Shias and Hindus, and the Sunnites have no alternative but to leave the province for safety of their lives. The Benazir Shia government of Pakistan increased the membership of Shi'ites in the Pakistan Ideology Council by 400 per cent which is a contrivance to prevent any advancement for the introduction of Shariat Law in Pakistan. Preparations were in full swing to make Pakistan a Shi'ite State like Syria. Another conspiracy of the Benazir Shia government is that Shia teachers and Professors had been employed for the

teaching of Subjects to 98% Sunnite students in Schools and Colleges. In the Federal Directorate of Schools, a Shia holding extreme anti-Sunnite views, had been inducted as Director. The Federal Syllabus Wing of the Ministry of Education was being headed by a Shia Joint Secretary. The Syllabus for 98% Sunni students was to be laid down in accordance with Shi'ite tenets and doctrines. The Shia government of Benazir Bhutto allowed to lay down the Iran- India Sui Gas Pipe Line through Pakistan although India is killing Muslims in thousands in India and now in Kashmir as well.

The Plight of the Sunnite Muslims in Iran

The World Islamic Mission was invited by the Revolutionary government of Iran to attend the International Conference held in Tehran on 28th December, 1982. The deputation of the World Islamic Mission gave the following report on the plight of the Sunnite Muslim in Iran:-

1. In Tehran, the Capital city of Iran, there are 5,00,000 Sunnite Muslims who have not been allowed to build their own mosque for worship of God. As against this embargo on *Sunnite Muslims* by the Shia biased government of Iran, the Christians have been allowed to construct 12 Churches, the Hindus have been allowed to build two temples, the Jews have two synagogues and the magian fire-worshippers have two fire-temples. The Sunnite MUSLIMS (whom the Shi'ite call Impure.) have been denied their basic human right to have a place of worship according to their faith.
2. During the regime of King Raza Shah Pehlvi, the Sunnite Muslims were allowed to offer their Eid Prayers in a Park in Tehran. But the so-called 'Islamic' government of Iran have prevented them from assembling in the Park for prayers where armed forces have been posted to prevent any assembly of the Sunnite Muslims.
3. The Sunnite Muslims of Iran are compelled to offer their Friday Prayers behind a Shi'ite Imam (leader) or in the Pakistani Embassy lawns.
4. The Sunnites are strictly forbidden to make any organisation or to hold any meeting for the preaching of their faith. The Sunnite organised a Shura of the Sunnite Muslims but the Khomeini government declared it as unlawful and it could not function.

5. The Sunnite Muslims cannot print and publish their religious books. During the regime of King Raza Shah Pehliv, they used to import religious books from Pakistan but the Khomeini government have put a ban on such import.
6. The Sunnite Muslims are 45% of the total population in Iran but in the so-called democratic government of Iran, the number of Sunnite membership is only 17 in the National Parliament (MAJLIS-I-MILLI)of 270. The number of the Sunnite should be 94 in accordance with their population ratio.
7. The administrative, executive and judicial set up of the Shi'ite Iranian government have not allowed any participation of the Sunnite Muslims. There is no Sunnite officer at provincial or district level. So much so that even a police station in Iran cannot have a Sunnite Muslim Station House Officer. The so-called democratic 'Islamic' government of Iran is treating the Sunnite Muslims worse than the South African white government is treating the blacks. Among 3,00,000 Pasdarans - National Guards of Iran, there is not a single Sunnite Muslim.
8. The Zahidan province of Iran has a Sunnite population of 95% but, in the teaching staff of 1500 in the province, the number of Sunnite Muslims is only 36. The rest of teachers are followers of the Shi'ites creed and the children of Sunnite Muslims are being forced to become Shi'ites by learning the Shi'ite tenets at young impressionable age.

Ahle-Sunnah are the worst sufferers in Iran and although they are over one-third of the total population, their share in government jobs (especially in the higher cadres) is negligible. They are treated as third class citizens and denied all evenues of educational and economic advancement. They are despised, ridiculed and victimized on false pretexts. Many of their religious and political leaders are languishing in Jails & subjected to a veiled policy of systematic genocide. Already *Jundullah* which was struggling for the rights of *Sunnis* in Iranian Balochistan has been eliminated along with its leadership. The Sunnis are even deprived of freedom of movement and restrictions are placed on their religion. There is not a single Mosque in Tehran where no less than 500,000 Sunnis live although in Pakistan where Shia hardly account for five percent of the population, there are *Imambargahs* in every sector of the federal capital of Islamabad built at government expense. The Shia are dominating in media & senior positions in civil and military establishment in pakistan. This is in sharp contrast to the lot of persecuted *Ahle-Sunnah* in Iran who have no helpers. The problems and sufferings of *Ahle-Sunnah* in Iran are of such a magnitude that is should be a cause of serious concern for the *Ummah*.

☼ SEARCH FOR TRUTH ☼

(A Brief but True Introduction of Shi'ites)

(Allama Jafar Shah Phoolwari)

May Allah, the Almighty guard and protect Pakistan. The 98%, Sunni population of the country want to live in peace and tolerance with the minority communities. It is most unfortunate that 2% Shi'ite minority have built up a most aggressive attitude against the Sunnites. The Holy Companions of the Holy Prophet of Islam and his most respectable wives (who are the Mothers of the faithful Muslims according to the Quran) are reviled, slandered and calumniated openly in gatherings and on the face of the Sunnites. Among the minorities living in Pakistan, the attitude of the Shi'ites is as aggressive towards the Sunnite Muslims as that of the Hindus towards Muslims in India. Procession are taken out day in and day out to display terror and superiority. Their unreasonable anti-Islamic, anti-religious demands are pressed upon the government by rowdyism. In their meetings concocted tales are broadcast in which the Sunnites are charged as enemies of Islam and the Ahl-e-Bait (family of the Holy Prophet - صلی اللہ علیہ و سلم). It is, therefore, necessary for the Muslims to have full knowledge of the tenets and doctrines of the Shi'ites religion.

What is Jafa'ria Sect?

Everyone knows that confession of a faith is made by pronunciation of words called '*Kalima*' The main part of the '*Kalima*' is to declare that; "there is no god but Allah and that Muhammad صلی اللہ علیہ و سلم - is His servant and His Prophet." The followers of Prophet Abraham (peace be on him) put his name in place of Muhammad - صلی اللہ علیہ و سلم — Similarly, the followers of Prophet Nooh, Prophet Moses and Jesus Christ were required to add the name of their respective Prophet after pronouncing that "there is no god but Allah." The Millat-e-Islamia or the Muslim nation pronounce لا الہ اللہ محمد الر سول اللہ ; and that "Muhammad is the Apostle of Allah." Since the Shi'ite do not consider and do not call themselves as Millat-e-Islamia or Millat-e-Muhammadia and they take pride in calling themselves as Millat-e-Jafaria, they have evolved a separate and distinct *Kalima* for the Jafaria Sect. Their *Kalima* is : "There is no god but Allah and Muhammad is His Apostle and Ali is His Friend."

The Muslim confession of faith - is not sufficient for a Shi'ite and he cannot belong to the Jafaria community unless and until he also

certifies that Ali is the Friend of Allah, and the Trustee of the Prophet of Allah as well his immediate successor Caliph. This difference in the words of confession of the faith makes the Jafaria community a separate entity distinct from the Muslims whose profession becomes complete by declaring that Muhammad - صلی اللہ علیہ و سلم - is the servant of Allah and his Prophet. This distinction of the basic profession of faith made the Shia community put up demands for a separate syllabus of theology built on their distinct tenets and doctrines and the Pakistan Government headed by a Sunnite President readily acceded to their request. It makes clear that the Shi'ites consider themselves religious group distinct and separate from the Muslims and for that reason they have separate words of confession and separate syllabus of theology.

Meaning of SHIA and RAFDI

The literal meaning of 'Shia' is a party. The Holy Quran has condemned the splitting of religion into sects as stated in the Chapter Al-Rum (the Greeks): "Be steadfast in prayer and be not of those who associate others with Allah: *those who split up their religion into sects*, each exulting in its own beliefs."[Q-30:32]. Shi'ism - party making on grounds of religion has been forbidden in Islam and the Holy Prophet - صلی اللہ علیہ و سلم - dissociated himself from those who created fission among the Muslims. Rafdi is a derivative of 'RAFADA' - literally meaning *SCHISM* or heresy. In the Shi'ite authentic book: "Al-Kaufi," Hazrat Imam Jafar Sadiq is reported to have said:

"By Allah. People have not given you the name of Rafdi. But it is Allah who has given you the name of Rafdi." The word 'Rafdi', according to common Muslims is used for a man or a party who have left all association with Muslims.

What is Shi'ism OR Rafdi'ism?

i) *Shi'ism stands for racial superiority.* According to the Shi'ites, right of government vests in the off-spring or progeny of Imam Hussain. No one else in the world has a right to rule over Muslims. Under Shi'ite propaganda over a long period of centuries, the germs of racial worship have found their way in the thinking of common Muslims who now look upon the Syeds - progeny of Imam Hussain, as

sacred and respectable as do the Jews look upon the progeny of Aaron and the Hindus look upon the Brahmans.

ii) *Refusal of finality of Prophethood.* The Shi'ites consider Prophethood as something inferior to Imamat. According to the Shi'ite authentic book 'al-Kaafi' (page 276 of the Lucknow Edition printed by Nawal Kishore), the Imams of the Shi'ites are superior to all human beings including the Prophets. Verse No. 124 of Chapter: 2 (The Cow) of the Holy Quran reads; "When His Lord put Ibrahim to the proof by enjoining on him certain commandments and Ibrahim fulfilled them, He said: 'I have appointed you as a leader (Imam) of mankind." [Q.2:124]. The Shi'ite interpretation of this verse is that all the Prophets had this obligation that they must declare the Shi'ites Imams as most superior to all human beings including the Prophets.

iii) ***Shi'ite denial of the Holy Quran As Available with the Muslim World and Compiled by Hazrat Usman.***
Since the Holy Quran is against racial superiority and superiority of Imamat over prophethood, the Shi'ites have claimed that the Quran has been distroted, perverted and changed like the Old and the New Testaments. As such, the Quran presently in the hands of the Muslim World is not worthy of reliance. The genuine Quran contained 17,000 verses (page 632 of Ash-Shaafi - Translation of Shi'ite book Al-Kaafi) whereas this Quran has only 6236 verses. The Shi'ites have distorted the meanings of the Quran and have made additions to actual text itself with the purpose of lending support to their doctrines and tenets. Their audacity has gone to the extent of adding of a fictitious Chapter to the Quran which they call Surah-al-Wilayah. Its translation is given below. "O believers, believe in the Prophet and the guardian (Walee), whom we sent to guide you to the straight path; A Prophet and a Guardian, one from the other and I am the knower, the wise." Glorify the praises of your Lord and Ali is among the witnesses." [Shorter Encyclopedia of Islam page 280].

iv) *Tabarra (Reviling and Slandering).*
This doctrine of the Shi'ites involves expression of hatred and enmity towards the first three Caliphs of Islam - Hazrat

Abu Bakr, Hazrat Umar and Hazrat Usman and all the Companions of the Holy Prophet (صلی اللہ علیہ و سلم) and all the Sunnite Muslim who hold them in very high respect and honour. The literal meaning of *TABARRA* is expression of hatred. The reason for their hatred is that aforementioned Caliphs and the Companions of the Holy Prophet (صلی اللہ علیہ و سلم). - are the guardians of the Quran and propagated its teachings to mankind over centuries but they do not uphold the Shi'ite doctrine of racial superiority and the Imamate.

Foundation for a World Jewish State

The Shi'ite are working for the establishment of a World Jewish State. They believe that, when their twelfth Imam Mehdi will appear towards the end of the world, he will decide matters under the laws laid down by the progeny of Prophet David
[Kaafi-page 183 of Tehran]. The decisions of so-called Imam Mehdi will not depend (part-II) on the Shariat Law propounded by the Holy Prophet of Islam (صلی اللہ علیہ و سلم) but on he Jewish sources of law. It may be recalled that the government of Israel has also the ultimate aim to set up government of David and for that matter *David Star* is their national emblem. The Government of Iran, the Shi'ites government of Syria headed by Bashar Al-Asad and the Shi'ite Amal Militia of Lebanon have been working for the attainment of an aim common with the government of Israel. Their Jewish level of enmity towards Sunnite Muslims every where in the world is, therefore, quite intelligible.

Beginning of Shi'ite Movement

The well known Shi'ite Scholar Kashshi has admitted in his book - Ma'rifa-tul-Rijaal (page-71) that Abdullah bin Saba was the first person who publicly pronounced the Shi'ite tenets and doctrines. And every one knows that he was a malignant Jew who outwardly embraced Islam to deal a death blow to the very foundations of true Islam.

When Did Shi'ite Movement Start?

The Jewish conspiracy against Islam is as old as the last days of the Holy Prophet of Islam - صلی اللہ علیہ و سلم - The second Caliph of

Islam, Hazrat Umar Farooq, the Great, was assassinated under a Jewish conspiracy. This conspiracy was then under ground. During the last working days of the third Caliph of Islam, Hazrat Usman, the Jewish conspiracy surfaced without any disguise and Jew Ibne Saba led the conspiracy to its success. Under the conspiracy of Ibn-e-Saba, not only Hazrat Usman was assassinated, but Hazrat Talha, Hazrat Zubair, Hazrat Ali and Imam Hussain - Allah be pleased with all of them - all fell victims to the same Jewish conspiracy. Even Imam Hassan - God be pleased with him - was not spared and was killed by poisoning after good deal of harrassment.

What Did the Holy Prophet Say About Shi'ite

Two very close Companions of the Holy Prophet (صلی اللہ علیہ و سلم) - Hazrat Ma'aaz bin Jabal and Hazrat Anas (God be pleased with them) said: "Towards the end of my Companions' age a sect will appear who will slander, revile and calumniate my companions. You should not sit in their company nor eat and drink, nor have any matrimonial relations with them. You should neither join their party nor offer funeral prayers over their dead persons." [Ghunya-tut-Talibeen - by Hazrat Abdul Qadir Jeelani: page 179].

Views of Eminent Muslim Scholars on Shi'ism.

i) Imam Azam Abu Hanifa and Imam Malik said that the Shi'ites were the enemies of the Companions of the Holy Prophet (صلی اللہ علیہ و سلم) and, by virtue of verse 29 of Surah 48 (Al- Fath: Victory), Allah has condemned them thus: "Allah seeks to enrage the unbelievers through them." [48:29].

ii) The great Saint Hazrat Abdul Qadir Jeelani said in his famous book: "Ghunya," "The Shi'ites are the worst of creation because they consider falsehood (*Taqiya*) and for nication (Muta) as acts of virtue. Even if they repent, they cannot be trusted because they may be indulging in *Taqiya* (falsehood).

iii) Imam Ibn-e-Taimiyya wrote a voluminous book entitled: "Minhaj-us-Sunnah" in refutation of the Shi'ite heresy.

iv) Hazrat Mujaddid Alf-e-Sani, Shaikh Ahmad Sarhandi wrote in his "Letters" - "Among the Sects founded on innovation, the Shi'ites are the worst type of people because they bear

malice and grudge in their hearts against the Companions of the Holy Prophet - (صلى الله عليه و سلم) and, for that reason, Allah, the Great, has called them infidels in verse 29 of Surah Al-Fath (Q.48:29).

v) Hazrat Shah Waliullah of Delhi has written in his book: "Tafhimaat-e-Ilahiya" - "The Shi'ites have rejected the doctrine of finality of prophethood by acceptance of their doctrine of Imamat, although they may profess verbally that they believe in the finality of Prophethood."

When Did Fiqah Jafria Begin?

During the rule of the Shi'ite Buwahid dynasty when the Mangols sacked Baghdad and massacre of Sunnites was undertaken by Hulahu in the company of Shi'ite Scholar, an - Naseer-at-Toosi, Abu Jafar Muhamad Bin Yaqoob al-Kulainee wrote three books - (i) Usool-e-Kaafee on Shi'ite tenets and doctrines; (ii) Furoo-e- Kaafee on Shi'ite jurisprudence (Fiqh) and (iii) Rauzatul Kaafee on Shi'ite history and discourses.

Summary of Shi'ite Doctrines

1. *Tabarra:* which literally means malediction or expression of disapproval or displeasure. In actual practice, this involves cursing and vilification of the Sahabah (Companions) by the Shi'ites.

2. *Taqiyya:* which literally means pious fraud. In actual practice this is deceitful approach by Shi'ites in all important matters of religion. This is hypocrisy to deceive common Muslims that Shi'ite faith is at par with the faith and doctrines of common Muslims. This dissimulation was adopted to protect the Shi'ite heretic creed from extinction. The Shi'ites pray with Sunnites on the occasion of Haj in order to deceive them that they are good Muslims. Ninety per cent of the Shi'ite creed is dissimulation (Taqiyya) as written in "Usool-e-Kaafee".

3. *Tamatta* or *Muta'* This is temporary marriage of a Shi'ite male with a Shi'ite female for a brief period on payment of compensation for secret or *Muta'* sexual intercourse. No witnesses are required for this and no

divorce is to be pronounced. This relationship is not covered by laws of inheritance if any child is born as a result of Muta'.

4. *Enmity and Rancour against Sunnites*

   i) At page 135 of the Shi'ite book "Furoo-e-Kaafi," Imam Baqir is reported to have said: "Except our Shi'ites, all the people are off-spring of prostitutes."
   ii) At page: 8 of Book-I of "Furoo-e-Kaafi," Imam Jafar is reported to have said: "The Nasbi (Sunnites) are all bastards and are worse than dogs."
   iii) At page 401 of "Usool-e-Kaafi" Part-I, the believers of Hazrat Abu Bakr and Hazrat Umar (God be pleased with them both), have been branded as infidels deserving of hell.

5. *Doctrine of Teenat (Accident of Birth)*

   In the Shi'ite book Usool-e-Kaafee, there is a Chapter under the caption: "Teena-tul-Mumin Wal-Kaafir." It is stated at page 358 of the book: "The Shi'ites were created from the dust of paradise. As such, no sin would do them any harm. The Sunnites were created from the dust of hell. As such no virtue would benefit them."

Shi'ite Contribution To The World of Islam

What has the Shi'ite creed given to the world of Islam? Their biggest contribution is the Schism, sectarian enmity, dissension, intrigues, mischief, discord, sedition and quarrelling among various sections of the Muslim nation. Baghdad was ransacked by Hulako at the invitation of Shi'ite Prime Minister, Ibn Alqami. Khawaja Naseeruddin Toosi was the Shia Minister of Hulako who conducted him to Baghdad for an attack and a mssacre of Muslims.

Sultan Salahuddin Ayyubi, the great hero of the crusades, got the worst shocks of his career at the hands of the Shi'ites. In Syria Rashid-ud-Din Sanan, a Shi'ite, helped the Christians against Sultan Salahuddin Ayyubi. The Qaramti Shi'ites of Multan helped the Hindus against Sultan Mahmood of Ghazni. The Battle of Palasy was lost by Sultan Sirajud-Daula in Bengal due to the treachery of Mir Jafar,

a Shi'ite. The Battle of Sarangapatan was lost by Sultan Fateh Ali Tipu of Mysore due to treachery of Mir Sadiq, a Shi'ite. The inventors of Deen-e-Ilahi for the Mughal Emperor, Akbar, Abul Fazl and Abul Faizi, sons of Shaikh Mubarak were both Shi'ites. The death knell to the Mughal Empire in India was sounded by Shi'ites. Mirza Ismail Zain Yar Jang and Hosh Bilgrami who were responsible for the tragic end of the Muslim government of Nizam in Hyderabad Deccan, were both Shi'ites. And lastly, the vivisection of Pakistan and loss of East Pakistan was the grand achievement of President Yahya Khan who was a Shi'ite.

Bashar al -Assad, a Nuseri Shi'ite, is ruling over Sunnite majority in Syria. The Shi'ite Amal Party is working havoc on the Palestinians in Lebanon. By treachery, treason and conspiracy, the Shi'ites have assasinated Sunnite President of Pakistan, General Muhammad Zia-ul-Haq and, with the help of Iranian Shi'ite government and Jewish supported American government, Benazir Bhutto, a Sunni daughter of Shi'i Nusrat Bhutto, took over as the Prime Minister of Pakistan which has 98% Sunnite population.

Comparison of Shi'ites in Pakistan with the Sunnites in Iran

Pakistan has Sunnite population of 98% and a Shi'ite population of only 2%. As against this the Shi'ite minority is heading the government. The Prime Minister Benazir Bhutto of Pakistan and 75% of her federal cabinet Ministers are Shi'ites. Not only that, The Shi'ite government is filling all key posts with the Shi'ite minority personnel. All important posts of Secretaries, Additional Secretaries and Joint Secretaries and being manned by Shi'ites. There is no public holiday on the birth of Khulafa-e-Rashideen, who are held in the highest esteems by the majority of Pakistani Muslims. As against this, the Day of Ashoor falling on 10th of Moharram is a public holiday for two days. The Shi'ite minority of Pakistan is allowed to take out processions not only on Aashoora but through out the year and they not only openly revile and slander the greatest sacred personages of Islam but even hit and kill many Muslims. The Shi'ites are planning and are bent upon converting Pakistan into a Shia State by their crowed diplomacy and international conspiracies.

Sunnite Muslims in Iran

In Iran, three of the provinces namely Baluchistan, Kurdistan and Khurasan are Sunnite majority provinces. Collectively Iran has a 45% Sunnite population. But the high-handedness of the so-called Islamic government of Iran has made it impossible for Sunnites to live according to the pristine tenets of Islam. They are not allowed to build a single mosque in Tehran or elsewhere in Iran. They are not allowed even to offer the Friday prayers separately under leadership of a Sunnite Imam. Even ordinary human rights are denied to the Sunnites in Iran.

What Sunni Muslims Demand in Pakistan

The just and reasonable demands of the 98% Sunnite population of Pakistan are:-

1. The Shi'ites of Pakistan who are 2% of the population must be given the same rights as are given to the 45% Sunni population of Iran.
2. In all government services a quota must be fixed for the Shi'ites according to their ratio in the country's population to check Shia domination in civil and military administration.
3. The Imamia Shia must not be allowed to take out processions to intimidate the majority population of Sunnites and no high-handedness may be tolerated.
4. The activities of the Shi'ites must be confined to their *Imambargahs* like the Agha Khanis who are confined to their Jamaat Khanas.
5. There should be no public *Tabarra* - slandering and reviling of the *Sahaba* (companions), the Righteous Caliphs, Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Mu'awiya (God be pleased with them) and the wives of the *Rasullallah* (صلی اللہ علیہ و سلم), viz Hazrat Aisha, Hazrat Hafsah and Hazrat Umme Habiba (God be pleased with them). Those guilty of *Tabarra* should be given exemplary punishment.
6. Villifiers of *Sahaba* and wives of *Rasullallah* صلی اللہ علیہ وسلم are outside the pale of Islam and they should be officially declared as such without fear from any quarter as enjoined by Holy Qur'an.
7. *Shari'ah* (Islamic law) should be declared to be the law of Islamic Republic of Pakistan as the *Ahle Sunnah* form 98% of the country's population.

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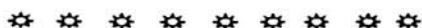
THE ASSASSINS OF HAZRAT IMAM HUSSAIN

(The realities of Karbala as revealed from authentic Shi'ite writings.)

Introduction and Background

History of mankind fails to bring on record a second incident like the assassination of Hazrat Imam Hussain (God be pleased with him). Away from his homeland, he was killed in utter helplessness with almost his entire family. It needs to be probed and investigated as to who were the cursed persons to perpetrate on him the uncalled for oppression and the heinous crime which remains unprecedented in the history of mankind. The eye witnesses of this assassination are either the assassins or the remnants of those who were assassinated. The logical course of investigation would be to interrogate the remnants of the slain as to who were the assassins and then ask the respondents if they have a defence against the accusation. If the accused persons admit their crime, no more evidence is called for and the accused would be legally treated as criminals.

Investigation

The subject of investigaion is:

i) who were the assassins of Imam Hussain (God be pleased with him)?
ii) who is the complainant and who are the defendants?
iii) who are witnesses? Are they eye-witnesses or the evidence is hearsay?

If the evidence corroborates with the statements of the complaints, the complain stands proved. If the evidence does not corroborate the complaint, the complaint stands dismissed.

Statements of Complainants.

Plaintiff No. 1

Hazrat Imam Hussain (God be pleased with him) addressed the enemy force in the battle-field of Karbala: "Woe to you, O people of Kufa! Have you forgotten your letters and all your promises which you made to us that let *Ahle-Baith* come and We shall sacrifice our

lives for them. Woe to you! We came on your invitation but you handed us over to Ibne- Ziyad, and cut off the supply of water from the river Euphrates. Surely you are bad followers of your Prophet because of your evil treatment of his progeny. May Allah never saturate you with (the water) of blessings on the Day of Judgement". [C.f. Nasikhut- Tawaikh. Page 335 Ch. Zibhun Azim].

From the above statement of Hazrat Imam Hussain (God be pleased with him), two points stand proved:

i) The people of Kufa had written letters to the Imam, inviting him to Kufa and making a firm covenant that they would fight out to death in defence of the Imam.

ii) The people who cut off water supply to the Imam and his companions and handed them to Ibne Ziyad were the self-same persons who had invited him by writing letters to him.

Now the point to be determined is whether the invitation was extended by Shias or some other group. The renowned Shia Scholar, Qazi Nurullah Shoastri has written at page 25 of his book: Majalis-ul-Mominin: "The fact that the people of Kufa were Shias needs no argument. That Kufans were Sunnites is against the factual position and needs to be proved by arguments although Abu Hanifa was from Kufa."

From the evidence of Shia Scholar, Qazi Nurullah Shustri, the Shia creed of the residents of Kufa is proved beyond doubt. Yet, let us examine two more evidences: (i) It is narrated at page 49 of the Shia book "Khulasa-tul-Masa'ib" that, when Imam Hussain received the news of the murder of Imam Muslim at a place called Zialah, he spontaneously said: ———————— "Our Shia have degraded us." (ii) As written in the Urdu edition of the Shia book "Jila-ul-Oyun", Imam Hussain addressed the Shia in the battlefield of Karbala "Curse may fall on you and your intention, O disloyal tyrants! You called us for help in your moment of trouble and despair. When I arrived in reply to your call to help you and to guide you, you stretched out at me the sword of rancour and enmity. To your real enemies you extended friendliness and help but your real friends you betrayed shamelessly".

These statements prove beyond a shadow of doubt that it were the Shia who called in Imam Hussain (God be pleased with him) to the battle-field and, it were they who denied him source of water and

dastardly handed him over to Ibne Ziyad for merciless assassination. The words "Sword of rancour" attributed to the Imam in the book "Jila-ul-Oyun" call for good deal of speculation. The Shia appear to have some old rancour against the Imam and the bloody drama at Karbala was staged to wreak vengeance on the Imam due to long outstanding enmity. The cause of the Kufi enmity may well be traced to their humiliation and loss of state at the hands of the forces of Islam because the lovers of Islam and the Holy Prophet (صلى الله عليه و سلم) had given them the true faith of Islam to replace their pagan creed and their centuries old State was taken over by Muslims after conquest. The logical point is deduced that the assassins of Imam Hussain were the shia of Kufa and none else.

Plaintiff No. 2.

Imam Zainul Aabideen made the following speech before the assassins of Hazrat Imam Hussain as reproduced at page 159 of the book "Ehtejaj Tabrasi - Iran Edn.". "O people (from Kufa)! I make you swear by God and then say: Are you not aware that you wrote letters to my father and deceived him? You held out a firm promise and a covenant to stand by him and declared open allegiance to him; yet you killed him and dishonoured him. Woe to you for what you have advanced for the Hereafter. Woe to your evil view. With what (shameless) eyes will you face the Holy Prophet of Allah (صلى الله عليه و سلم) when he will speak to you: "You killed my children and you dishonoured me. I disown you as my followers". At this time, the wailing became loud and the audience began to curse one another. The speech delivered by Hazrat Zain-ul-Aabideen obviously pointed out to the assassins of his worthy father and they indeed were addressed by him.

The reaction demonstrated by the Kufa people had inherent in it their confession of the crime. At page 158 of the book "Ehtejaj-e-Tabrasi", it is written: "When Zain-ul-Aabideen, sick as he was, was coming from the battlefield of Karbala in the company of his women-folk, the women of Kufa tore away their dresses in anguish and loudly wailed. Their men were weeping loudly. Hazrat Zain-ul Aabideen said in low speech (as he was weak due to illness): "The people of Kufa are weeping. But let them tell me who has killed us? "Mulla Baqir Majlisi has written at page 503 of his book - Jila-ul-Oyun - "Imam Zain-ul-Aabideen said in his weak voice: You weep at us and you are lament-

ing. But you must tell who has killed us"? The rhetoric question of Imam Zain-ul- Aabideen has in it the answer to his question. The statement of Plaintiff No. 2 yields the following points:

i) The people of Kufa wrote letters;

ii) The people of Kufa deceived and betrayed the great Imam;

iii) The people of Kufa assassinated the Imam;

iv) The people of Kufa were Shia;

v) The assassins of Imam Hussain, the Kufi Shia, are excommunicated from Islam as per verdict of Imam Zain-ul-Abidean.

vi) The murderers of Imam Hussain wept, their women tore their dresses and wailed. The weeping and wailing was established as a regular annual practice for the posterity of the Shia.

It is worthy of note that the plaintiffs hitherto examined were the "innocent Imams" and their truthfulness is beyond any question.

Plaintiff No. 3

Hazrat Zainab, daughter of Hazrat Ali, Sister of Hazrat Imam Hussain. when the captives of Karbala entered the gates of Kufa city, the men and women residing in the city began to cry and weep. At that time Hazrat Zainab (God be pleased with her) delivered an inspired speech which has been reproduced by Shia Scholar Baqir Majlisi at page 503 of his book: "Jila-ul-Oyun". Its English version is: After praising Almighty Allah and invoking blessing on His Holy Prophet, Hazrat Zainab addressed the people of Kufa: "O citizens of Kufa! O tyrants! O disloyal, faithless conspirators! You are crying and weeping at our pitiable condition and the fact remains that you have slain us. Our wailing and weeping due to your tyranny have not yet ended. You have sent miserable stock of evil deeds to the Hereafter. You have earned the eternal Hell for yourselves. You weep and lament at us despite the fact that you have killed us. May your hands (which perpetrated tyranny at innocent persons) be chopped off. Woe to you O residents of Kufa! You assassinated the son of your prophet (صلی اللہ علیہ و سلم) and dis-honoured the honourable ladies of his house and unveiled them. You shed the blood of many a son of the Prophet (صلی اللہ علیہ و سلم) and disfigured his honour". The points made out from the discourse of Hazrat Zainab are:

i) The people of Kufa called the Imam by deception and trickery.
ii) They betrayed the Imam and assassinated the *Ahle-Baith* (members of the Holy Prophet's family).
iii) After having perpetrated crime of murder and deceit, they started weeping, crying and wailing.
iv) They were given the glad tidings of eternal condemnation and Hell.
v) The assassins were the self-same persons who had invited the Imam. They were all Shia and they earned eternal condemnation.

Plaintiff No. 4

Hazrat Fatima, daughter of Imam Hussain addressed the people of Kufa as reproduced at page 157 of the shia book "Ehtejaj-e-Tabrasi". She said: "O people of Kufa! O cunning and tricky people! You falsified us and you considered us infidels. You treated our murder as a lawful act and treated our properties as booty as if we belonged to the (infidel) race of Turks or Kabulis. Yesterday you killed our grand father (Ali) And our blood is still dropping from your swords. Due to previous rancour you cooled your eyes and gladdened your hearts. Your daring has been against Almighty Allah and you planned to displease Him. Surely Allah is Mighty enough to requite and punish your evil plans". The following points are made out from the speech of the distinguished lady:

i) The people of Kufa looked upon the *Ahle-Baith* (family of the Holy Prophet) as infidels and treated their blood as lawful.
ii) The Shia had some old enmity against the *Ahle-Baith*.
iii) The Shia were also the actual assassins of Hazrat Ali (God be pleased with him).
iv) They were happy after killing the *Ahle-Baith* and their weeping and wailing was cunning acting.

Plaintiff No. 5

When Hazrat Umme Kulsoom, (God be pleased with her), sister of Hazrat Imam Hussain, reached Kufa, the women of Kufa began to give dates as charity to the children of *Ahle-Baith*. At this, the distinguished lady angrily said: "Charity is unlawful and forbidden for

members of our family". At this, the Kufi women began to weep and wail. Hazrat Umme Kulsoom said: "O people of Kufa! Charity is forbidden for us. O women of Kufa! your men killed our men and made us (the family of the Holy prophet) captives. Why do you weep now". (page: 507 of the Shia book. "Jila-ul-Oyun".

After study of the statements of five plaintiffs as recorded in original Arabic language by reliable Shia writers, we find that the following common points are made out:

i) The people of Kufa invited Imam Hussain (God be pleased with him) by writing letters to him.

ii) The self-same shia who invited him dastardly killed the great Imam, looted the properties of Ahl-e-Bait and made them captives.

iii) Those who invited him were all Shia.

iv) The women folk of the assassins of Hazrat Imam Hussain wept, wailed and tore their dresses pretending anguish and grief.

v) The assassins of Imam Hussain are expunged from the Muslim Ummah - the true followers of the Holy Prophet of Islam '(صلی اللہ علیہ و سلم)'.

Yet another witness needs to be examined. He is Imam Baqir (God be pleased with him) who must have heard the details of the cruel events from his illustrious father, Imam Zain-ul-Aabideen. (God be pleased with him) His own status as an innocent Imam held in high esteem by the Shia lends due weight to his statment as reproduced at page 326 of the Shia book: "Jila-ul-Oyun". "When they declared formal allegiance to Amir-ul-Mominin (Hazrat Ali), they went back upon it and broke the Bai'at. They drew their swords at Amir-ul-Mominin (Hazrat Ali) and were always at daggers drawn with him. He was (Hazrat Ali) kept being troubled and tormented by them (his Shia) till they slew him. After his murder, they (the Shia) took oath of allegiance at the hands of Imam Hassan but they soon betrayed and through trickery attempted to hand him (Imam Hassan) to his enemies. The people from Iraq came to Imam Hassan and inflicted injury on his side with daggers and looted his camp - so much so that they took off the ornaments worn by his maid servant. They made him (Imam Hassan) uneasy and miserable till he composed with Amir Mu'awia. Thus he (Imam Hassan) guarded the lives

of *Ahle-Baith* who were not large in number. Thereafter one thousand men from Iraq took oath of allegiance for Imam Hussain, but the self-same men used swords against him and slew him mercilessly although their formal allegiance for him was till in tact". This detailed statement of Imam Baqir makes the situation absolutely clear.

Evidence of Previous Rancour

The words of "previous rancour" appearing in the statement of Hazrat Fatima, daughter of Imam Hussain are explained at page 230 of the Shia book "Jila-ul-Oyun" where it is written: "Abdul Rehman Ibn Muljim had taken oath of allegiance at the hands of Hazrat Ali and, after Bai'at, he killed him". It is said that Ibn Muljim was a Kharjite. But history clearly tells us that Kharjites were openly opposed to Hazrat Ali and they never employed "*Taqiya*" (dissimulation). When Ibn Muljim took oath of allegiance at the hands of Hazrat Ali, he automatically joined the rank and file of Shia. The finding from the study of "Jila- ul-Oyun" is that the assassin of Hazrat Ali was also a Shia.

The Defendants Stand

Let us now study the stand taken by the defendants - the assassins of Hazrat Imam Hussain - the Shia of Kufa. If they confess guilt, no evidence would be necessary to prove the statements of plaintiffs recorded above. If they deny, evidence from defendants would become a necessity of the law.

Qazi Nurullah Shustari, a Shia Scholar of trust and reputation, stated: "Now we are repenting on our black deeds. We must turn in repentance to God who may have mercy on us and accept our repentance: All men who joined the force of Ibne Ziyad and went to Karbala with intent to kill the Imam, they began to make excuses, one and all. Suleman Bin Sarood (he was the man at whose house the shia gathered to draft letter of invitation to Imam Hussain) said: 'There is no other course left for the compensation of the heinous crime we have committed but that we take up swords and kill one another in requital as was done by Banu Israel under the Divine command as narrated in the Holy Qur'an. After this, all the Shia fell on their knees and began to seek forgiveness for the crime (of assassination of Imam Hussain)".

Imam Husain was not a Shia

It is proved in the preceding paragraphs that the shia admitted that they killed Hazrat Imam Hussain. In case the great Imam was a Shia, why did the Shia kill him? The reality of the case is that the Imam was a true Muslim who believed in the creed of *Ahle-Sunnah* as did his compatriots of Arabia. The shia of Kufa deceived and duped the Imam and called him to Kufa after holding false promises in writing. They killed him to satisfy their old enmity as explained above. Imam Hussain knew that the people of Kufa followed the Shia creed but he accepted their invitation with sincere intention to reform them.

Who Killed Imam Hussain?

In the preceding paragraphs, it has been proved from the statements of innocent plaintiffs that it were the shia of Kufa who called Imam Hussain to their town; they opposed him; they denied him water of Euphrates in the battle field of karbala; they murdered him without mercy; they looted the camps of *Ahle-Baith* and then the self-same Shia staged the drama of sorrow and grief by weeping, wailing, and tearing clothes. The admission of the crime of murder has been narrated in reasonable detail by the Shia Scholar Nurullah Shustari in his authentic book "Majalis-ul- Mominin"- Part-II-Majlis - 8th.

Most important fact of history is that the "innocent Imams," the successors of Imam Hussain, and the most dignified ladies of *Ahle-Baith*, who were present and witnesses of the events in the battle-field of Karbala, have one and all accused the Shia of Kufa for the heinous murder of Imam Hussain and other members of his great family. The Shia have admitted the facts, confessed the crime and expressed repentance. This cold-blooded murder was a part of the big project of Abdullah Bin Saba who worked stage by stage for the destruction of the Institute of Khilafat in Islam. After the extinction of the central executive body of Khilafat, the fall of Muslim states was, throughout history, largely due to the machinations of the Rawafiz - the followers of the Saba'ite creed of Shi'ism. Maulana Anwar Shah of Kashmir has written:

"History bears witness that Mujahideen (fighters in the cause of Islam) have always risen from the rank and file of *Ahle Sunnah*. No other people were seen in history laying down their lives for the

advancement of Islam. On the other hand the down fall of most Islamic states was due to enmity and machinations of the Shi'ites". (Faizul Bari page 872).

The Role of Shia in Muslim History

Nawab Siddiq Ali Khan, and Allama Ibn-e-Qayyim have written in their works that the Tartar Terror was engineered by Nasir-ud-Din Toosi who was a Shia Minister of Holaqu Khan. At his instance, mosques were ran-sacked, scholars of Islam were slain and the study and teaching of Holy Qur'an was tactfully stopped. Bu Ali Sina's book: "Isharat" was widely recommended to high gentry for study, and the teaching of Philosophy, Astrology, and witchcraft was slowly and tactfully introduced in place of the Holy Quran. Ibne Alqami, Shia minister of the Abbaside Caliph worked tactfully for the fall of Baghdad at the hands of Halaqu Khan. Death knell was blown to 630 years old Islamic State. This was an achievement of the Shia who, as it were, conquered the Sunni lands.

Pakistan has a Sunni population of 98 per cent. Till 17-8-1988 it was being ruled by Gen. Muhammad Ziaul Haq who was a God-fearing Sunni Muslim whose tactful handling of the Afghan problem forced the Russians to vacate Afghanistan and recede from the poor but brave country of Afghanistan. The Amal Militia of Pakistan which is headed by Syed Sajid Ali Naqvi is planning with devil's daring to make Pakistan a Shia state. They wrote a Top Secret letter to Benazir Bhutto in November, 1988, demanding that Pakistan be declared a Shia state. In another Top Secret letter issued over signatures of Syed Sajid Ali Naqvi, after Benazir Bhutto had been installed as Prime Minister of Pakistan, She was advised to work for declaration of Pakistan as a Shia State. The Shia Amal Militia have admitted having killed Allama Ehsan Elahi Zaheer and have also drawn up a Hit List for the elimination of Sunni Scholars who are demanding implementation of *Shari'ah* in Pakistan. Similarly hard-pressed Muslims in Syria are being mercilessly killed by Bashar al-Asad since 2011.

CONCLUSION

Shia is aggressive on all occasions. Their propaganda is at all levels and 50% of the country's wealth is in their hands. Unless Sunni population wakes up to understand the Shia game, the future holds very grave dangers for the Muslims of Pakistan and **world of Islam at large. Let us, therefore be up and doing to attract mercy and help of Allah.**

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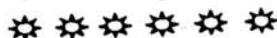
Appendix - 1

TRAGEDY OF KARBALA

FACTS AND FALLACIES

Khaliafah-e-Rashidah *(Caliphate of righteous and rightly-guided Caliphs of Islam)* is not confined to first four Caliphs viz Sayyedna Abu Bakr, Umar, Uthman and Ali, as it is generally believed although they are certainly head and shoulder above others i.e. those who followed them later. There is a most authentic Hadith of Holy Prophet Muhammad صلى الله عليه وسلم which unequivocally declares: *"Islam will flourish and remain dominant during the reign of first twelve (consecutive) Caliphs*☆ *who all shall hail from the tribe of Quraish."* (Bukhari & Muslim).

The prophecy of Holy Prophet contained in the above Hadith came true word by word as we see that Islam gained wide recognition during the benevolent rule of these twelve Caliphs of Islam and Muslims grew into a strong and mighty power to be reckoned with!

The commentators of Hadith while counting and giving details about the twelve Caliphs of Islam have listed Sayyedna Mu'awiya at serial No.5 and his son Yazid as 6th Caliph of Islam refered to in the above Hadith *(vide Sharahe Fiqh Akbar, p.70 by Mulla Alii Qari Hanafi and other sources as per details mentioned in FOOTNOTE below).* This undoubtedly shows the lofty stature and sterling character of these holy personages of Islam who have been painted black by the enemies of the sacred institution of *Khilafah* (which alone can unite Muslims of the world under one pious and powerful Ruler......Caliph..... and regain and revive the lost glory of Islam) and a large number of Muslims have been beguiled by their vile propaganda !

It should be kept in mind that our history has been mostly compiled and written by certain descendants of jews (who outwardly pretended to be Muslims only to deceive the simple-minded followers of Islam) and ther avowed enemies of Islam who have spared no pains to present heroes of Islam as Villains or at least in darkest colours so that the later

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☆Their names are: Sayyedna Abu Bakr, Umar, Uthman, Ali, Mu'awiya, Yazid bin Mu'awiya, Abdul Malik, Walid, Suliman, Umar bin Abdul-Aziz, Yazid II and Hisham. *(Minhajus Sunnah by Ibn Tamiyyah, vol 4, p.206 Fat-ul-Bari, vol 13, p.214 , Asswaiq al Moharqa by Ibn Hijar Makki, p.21, Tarrekh –ul- Khulafah by Allama Sayutee, p.16. Shara Akkad-at-Tahawia by Sheikh Abdul Aziz al – Hanfi, P.489, Serat-un-Nabi* by Sayyed Suliman Nadvi, Vol. 3, P. 380 and *Takmilla Fathul Mulhem by Mufti Taqi Usmani,* Vol. 3,P.284)

generations of Muslims may look down upon them and their memorable services and golden contributions to the cause of Islam and *Ummah* are set at naught or cast to winds. The later Muslim historians (including Allama Ibn-e-Khuldun)failed to see through their double game and relied on their rubbish with the result that Islamic history has lost contact with the original sources and actual happenings as well as true facts and figures. The past incident of *Karbala* is a case in point which is replete with lies and full of misleading events casting aspersions on the faith of *Sahaba* (Companions of the Holy Prophet) and other devotees of Islam and well-wishers of *Ummah.*

Let us, therefore, offer sincere repentance for consciously or unconsciously maligning those heroes of Islam because of the one-sided propaganda emanating from hostile quarters which found its way in our midst on account of lack of scrutiny and research on our part and because of our own slackness and lethargy to find out the truth from original sources!

There is no denying the fact that Hazrat Hussain and Yazid have been projected as contenders to Caliphate and rivals to one another in our history books whereas they were relatives and friends as Holy Prophet Muhammad (صلی اللہ علیہ وسلم) was the grandfather of Hussain and maternal uncle of Yazid. Being of the same era, there was so much love and affection between Hazrat Hussain and Yazid which has been turned into hatred and hostility by the fiction and story-writers over the issue of succession to Caliphate.This was done so with ulterior motives in order to sow seeds of discord and dissension among *Ummah* so as to confuse and divide the general body of Muslims on settled issues.One such settled issue being the successor of Caliph Mu'awiya which the *Sahaba* led by Hazrat Mughira bin Shuba (the then Governor of Kufa) had resolved through mutual consultation and nominated his brave,daring and noble son Yazid on the basis on his ability and statesmanship and the whole *Ummah* endoresed this proposal and swore allegiance to him

It may be recalled that earlier Yazid had led the historic expedition to Constantinople— Capital of Roman Empire— and many notable Companions of the Holy Prophet like Abdullah bin Umar, Abdullah bin Abbas, Abdullah bin Zubair, Hussain and Abu Ayub Ansari(May Allah be pleased with them) were fighting under his command. In those days the commander of the Army, was also *Imam* of the Muslims who led the five times daily prayers in Congregation. As such Yazid had the unique privilege of being *Leader* and *Commander* of an expedition about which the Holy Prophet had said: *"Blessed is the first contingent of my Ummah*

which will launch attack on the city of Ceaser i.e Constantinople".(Bukhari).That is why so many *Sahaba* flocked to this blessed expedition and fought under the command of Yazid and offered prayers led by him as *Imam,* guide and leader. This is ample proof about the nobility of his conduct and character.

The wild charge that Yazid was fond of wine and women is a later innovation by the enemies of Islam and has no bearing on his unblemished character.The so-called battle of *Karbala* between the household members of Hazrat Hussain and forces of Yazid never took place as narrated by story-tellers which is the product or outcome of their own perverted mind. The readers are advised to go through the recent research work of Maulana Attiq-ur-Rehman Sumbali under the title *Background to the incident of Karbala* (Published by Al-Furqan Book Depot, 114/31, Nazirabad Lucknow-226018, UP, India) as well as Maulana Ata Ullah Bandelvi's book under the title *Facts about the Tragedy of Karbala,* in order to find out the truth for themselves. The later book has been banned by the government because of pressure exerted by the enemies of *Sahaba* whose role is thoroughly exposed in this bloody drama. The two books in Urdu language merit to be translated and published in English and given wide circulation in order to counter the one-sided propaganda which has somehow made the incident of *Karbala,* an article of faith with some ill-informed Muslims although it has no such connection whatsoever !

It should be borne in mind that Amir Mu'awiya had no inkling for his son, Yazid, to become his successor; similarly Yazid had the least desire to become a Caliph after the death of his father. It was the consensus of *Sahaba* and other well-wishers of Islam and *Ummah* that Yazid should become a heir to Caliphate because of his capability, courage, bravery (as witnessed during the seige of Constantinople) and vast and varied experience of civil and military administration.

The Holy Prophet (صلی اللہ علیہ وسلم) is reported to have said: "*The most illustrious period of Ummah begins with me and my Sahaba (companions); followed by Tabaeen (i.e. those who have lived among and seen the Sahaba) and thereafter Tabah Tabaeen (i.e. those who have seen Tabaeen and lived among them).*" [Bukhari] The first period lasted upto 96 *Hijrah;* the second from 96 to 150 *Hijrah* and the third from 150 to 220 *Hijrah* of the Islamic Calendar. The Caliphate of Yazid took its turn during the period of *Sahaba & Tabaeen* which was a blessed period as per authentic Hadith of the Holy Prophet quoted above.

Here mention must be made of the often repeated charge of *Harah* (i.e. alleged atrocities of Yazid on the inhabitants of Medina) which is

full of exaggerations. In fact, it is a pack of lies like that of the incident of *Karbala* and has been invented and designed by biased and disgruntled elements to defame Yazid and make him an object of utmost hate in the eyes of Muslims.

The Holy Prophet (صلی اللہ علیہ وسلم) *had advised: "Hold fast to my Sunnah and the practice of rightly guided Caliphs; adhere to it and hold it fast and beware of the innovations; for every innovation (in religion) is bida and every bida is an error."* *(Abu Daud)*

Again the Holy Prophet (صلی اللہ علیہ وسلم) exhorted:

"Fear Allah regarding the affairs of my Sahaba. Do not make them an object of criticism after me because he who loved them, did so on account of love for me and he who cursed them did so on account of contempt for me. And he who grieved them (by casting aspersions), grieved me, and he who grieved me, he in fact grieved Allah. He who wants to grieve Allah will surely not escape His grievous punishment." *(Tirmidhi)*

In still another Hadith ما انا علیہ و اصحابی the Holy Prophet made it clear that the road to salvation lies in treading his path and that of his *Sahaba* *(Tirmidhi)*

The *Sahaba* are, therefore, standard bearers of Truth and righteousness. The Holy Qur'an has proclaimed. "Allah is well pleased with them and they are well pleased with Him." (9:100)

Vilification of Yazid in fact is a slur on the nobility and righteousness of *Sahaba*. This also tantamounts to casting aspersions on the integrity and competence of *Sahaba* (including Mu'awiya) who in consultation with other elders of Islam selected and nominated Yazid as successor to Caliph Mu'awiya during the lifetime of the later. This was purposely done by *Sahaba* as they had genuine fears that the hypocrites and treacherous people of Kufa (who earlier on false charges had slain the most pious and kind-hearted Caliph Uthman through their agents and mercenaries) may again cause unrest and anarchy in the Islamic Empire after the death of 5th Caliph Mu'awiya. The choice of *Sahaba* was not only correct but excellent as we see that a lot of conquests took place during the Caliphate of Yazid and people were happy, contended and prosperous and no one ever thought of rebellion against his just rule. Still the enemies of *Sahaba* have left no stone unturned to blackmail Yazid and attribute sins to him, which he never committed in the least. Despite all this, a sizeable number of Muslims (especially in the Indo-Pakistan sub-continent) still have reservations about the conduct and character of Yazid, which is not

all justified from any angle. The Holy Qur'an warns: "O ye who believe! Shun much suspicion for lo! somesuspicion is a sin. And spy not, neither backbite oneanother." (49:12)

It will not be out of place to mention here that hypocrite and treacherous people of Kufa (commonly known as *"Shi'an Ali"* or partisans of Ali) through their manipulations had earlier compelled Hazrat Ali to shift the capital of Islamic Empire from Medina to Kufa (which was their stronghold) in order to keep him away from the Centers and Citadel of Islam. They also misled the fourth Caliph over the issue of قصاص عثمان (killing in retaliation the assassins of Uthman to avenge his murder) culminating in bloody battles of *Jamal* (Ali Vs Aisha) and *Siffin* (Ali Vs Mu'awiya) which took a heavy toll of precious Muslim lives on both sides. These battles ensued on account of demand of Hazrat Aisha & Amir Mua'wiya that the assassins of innocent Caliph Uthman be killed forthwith in revenge as per Command of Allah in the Holy Qur'an (2:178-179) but Hazrat Ali expressed his inability to do so as he had been newly installed as Caliph and wanted time to consolidate his position in order to hunt down the culprits who had infiltrated into the rank and file of his army.

Hazrat Aisha felt satisfied with the explanation given by Hazrat Ali. However, delay in avenging the murder of third Caliph, Hazrat Uthman proved fatal for Hazarat Ali (as contended by Hazrat Mu'awiya) because it enabled the Conspirators to regroup and further organize themselves and thus made Hazrat Ali helpless & powerless to proceed against them. Infact, the *Sabai* elements (agents of Ibn-e-Saba, the rebel and ring leader of revolt against Caliph Uthman) were unhappy over the truce and wanted to exploit the situation to their advantage by creating doubts and suspicions about the compromise formula agreed at between the parties. Hence misunderstandings and rift grew among Muslims (on account of evil influence of *Sabaies* and other such mischief-mongers) culminating in bloodshed *(i.e. battles of Jamal & Siffin)*

Dr. Muhammad Aslam, former Head of the Department of Islamic History, Punjab University, Lahore (Pakistan) used to ------ say without any fear of contradiction that most of our earlier historians were Shia by faith and as such they gave account of events and happenings according to their own thinking's and beliefs. That is why we find ourselves in a mess today as far as islamic history is concerned and fail to distinguish right from wrong. Consequently our unenlightened *Ulema* have been derailed and heap abuses on Yazid for no fault of his own !

Such irresponsible *Ulema* through their speeches and writings provide a handle to the enemies of the *Sahaba* to launch a pincer attack on Islam and its heroes. The Holy Prophet is reported to have said: *"The decay and disruption* of *my Ummah is from the hands of vile Ulema".*

Let us, therefore, understand the simple and basic truth that Qur'an,Hadith and concensus of *Sahaba* are the basis of Faith and not any faulty narrations of history. Led by emotions, some people have erroneously developed an unfounded belief about the infallibility of Sayyedna Hussain on the basis of lineage and kinship with the Holy Prophet, which is sheer innovation *(bida)* and transgression of Qura'nic teachings. For instance, an Urdu poet representing the above category of ill-informed and misguided persons had said in the same vein:

قتل حسین اصل میں مرگِ یزید ہے　　اسلام زندہ ہوتا ہے ہر کربلا کے بعد

(Translation: the martydom of Husain is in fact a curse on Yazid.
Islam gains a new life after every incident of Karbala).

The above Urdu couplet (wrongly attributed to Maulana Muhammad Ali Johar to lend credence) is utterly misleading as Islam was never dead before the incident of *Karbala* nor it requires the aid of any human being for its revival and flourishment. Secondly this much-publicised couplet is also against the letter and spirit of three conditions offered by Hazrat Hussain while on journey to Kufa: (i) Return to Makkah (ii) Meeting with Yazid to settle his affairs i.e. affirm his allegiance to Yazid.... *Tabri, vol.6, p.532* (iii) Deployment on frontiers of Islamic State for *Jihad.* However, Hazrat Hussain's offer was foiled by hypocrites of Kufa who murdered him by deception and laid blame of this ghastly tragedy on Caliph Yazid and his officials.

The incident of *Karbala* was never an encounter between Islam and *Kufr* or forces of *Haq* (Truth) and *Batil* (falsehood) as depicted in some history books as well as in books hastily written by certain ill-informed *Ulema;* otherwise all the *Sahaba* would have sided with Hazrat Hussain against Yazid. On the contrary, all the elderly *Sahaba* who were present in Makkah and Medina advised Hazrat Hussain not to proceed to *Kufa* on the invitation of Kuffites who were traitors and hypocrites of the first order and had earlier plotted to kill his father Hazrat Ali and elder brother Hazrat Hasan and would not spare him either. However, despite these persuasions, Hazrat Hussain somehow ignored their sincere advice and unconsciously fell into the trap of Kuffite leaders and courted martyrdom as it was so destined by Allah!

Let our *Ulema* and intelligentsia, therefore, see through the game of conspirators and rely on evidence from Quran, Hadith and testimony of *Sahaba* and *Tabaeen,* which prove innocence of Yazid not only in the whole episode of *Karbala,* but also in the bloody incident of *Harah* and alleged desecration of Kaba. It is binding on them to lead people to the right path who have gone astray on the basis of above poetic projections as well as similar speeches and writings of vested interests and malicious propaganda emanating from hostile quarters especially during the first ten days of Muharram. The Holy Prophet has said: *"The worst of Riba is to assault the reputation of a Muslim".*

Almighty Allah delivers a stern warning in this regard:

(i)"O ye who believe ! If an evil-liver bring you tidings, verify, lest ye smite some folk in ignorance and afterward repent of what ye did." (Al-Qur'an, 49:6)

(ii)"O ye who believe! Let not a folk deride a folk who may be better than they (are)....neither defame one another, nor insult one another by nick names. Bad is the name of lewdness after faith; And whoso turneth not in repentance, such are evil-doers." (49:11)

(iii)"Lo! the noblest of you in the sight of Allah, is the best in conduct". (49:13)

Lastly it may be pointed out that as mentioned by Allama Ibn Kathir in *Al-Badaiah* (Vol. 8 page 80) only two persons viz Hussain & Ibn Zubair (who were minors at the time of demise of the Holy Prophet) in the entire Islamic empire, did not pledge allegiance to Yazid on account of their difference of opinion over the question of succession to Caliphate. These two illustrious personalities differed not on grounds of any disability or defect in the conduct and character of Yazid but on the assumption that it may pave the way for hereditary succession to throne or Caliphate as per practice in the then Persian and Roman Empires. However their unfounded fears were belied by subsequent events. Furthermore three authentic *Ahadith* mentioned in the preceding pages containing prophecies of the Holy Prophet (which have an indirect bearing on the Caliphate of Yazid) proved hundred percent true and established the supremacy of the Rule of law i.e, *Shariah* and the world witnessed that the reign of Yazid was characterized by mighty conquests and resultant strength, solidarity, stability and expansion of the Islamic Empire.

The point to ponder is that in modern times, the political parties by securing 51% votes form democratic governments but in those days how two

dissenting voices or votes (which were not even 0.00001% of the total voters) could be construed as a non-confidence move against the well-established and *Shari'ah-* based Caliphate of Yazid? It is worth mentioning here that earlier Hazrat Hussain and Hazrat Ibn-Zubair had sworn allegiance to Yazid as heir to the Caliphate during the life-time of righteous and rightly-guided Caliph, Amir Mu'awiya.

It may also be pointed out that Hazrat Hussain later on realizing the treachery of Kuffites wanted to renew *Baiyah* i.e. reaffirm allegiance to. Yazid *as evident from his three conditions or options mentioned earlier*(which are listed in all the renowned books of History)but was martyred by conspirators (in the garb of partisans and fellow-travellers) before he could meet the Caliph Yazid in Damascus (as proposed by Hazrat Hussain and approved by the Governer of Kufa under the second option).

May Allah enable us to grasp the truth, discard opposition for the sake of opposition and seek forgiveness of Almighty Lord for defaming and discrediting an honourable *Tabi* (one who has seen the *Sahaba* with his own eyes, lived among them and benefited from their noble company) who led an honest and upright life according to the dictates of Qur'an & Sunnah and served Islam & *Ummah* to the best of his ability and capacity. *Ameen.*

The Holy Qur'an proclaims:

"As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good" (29:69)

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------Contributed by Professor Muhamamd Imran.

NB: The Readers are welcome to duplicate it for wider circulation so that the general public becomes aware about the correct position of events leading to the Tragedy of *Karbala* which has misled majority of Muslims both at home and abroad because of one-sided propaganda emanating from hostile quarters.

Secondly there seems to be some confusion among certain segments of *Ahle Sunnah* about the meaning and application of term *Ahle Baith.* According to Qur'an (33:33) this term applies specifically to wives of the Holy Prophet (صلی اللہ علیہ وسلم) and their children are also included as stated in a number of *Ahadith.* However, Shia (who pretend to be lovers of *Ahle-Baith*) has very cunningly misled a vast section of the *Ummah* by gross misuse of this sacred Qur'anic terminology by confining it only to Ali, Fatima, Hasan and Hussain (May Allah be pleased with them) which is a great travesty of truth and should be refuted with full force to protect the *Iman* of uncautious Muslims.

Appendix II.

The Islamic Ruling on Shi'ites

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Early Scholars (Also please see pages 83-84)

1. Imam Ash-Shaafi'ee:

He said concerning the shi'ites, "I have not seen among the heretics a people more famous for falsehood than the Raafidite shi'ites." On another occasion he said, "Narrate knowledge from every one you meet except the Raafidite shi'ites, because they invent *Ahadith* and adopt them as part of their religion."

2 Imam Abu Haneefah

He often used to repeat the following statement about the shi'ites, "who ever doubts whether they are disbelievers has himself committed disbelief."

3. Imam Malik.

He was once asked about the Shi'ites and he replied: "Do not speak to them nor narrate from them, for surely they are liars." During a class of Imam Malik, it was mentioned that the Raafidite Shi'ites curse the *Sahaba*. In reply he quoted the Quranic verse: "Muhammad —— is the messenger of Allah and those with him are harsh with the disbelievers and gentle among themselves. So that the disbelievers may become enraged with them." He then said: Whoever becomes enraged when the *Sahaba* are mentioned is the one about whom the verse speaks."

4. Abu Zur'ah ar-Raazer Ubaidullah Ibn Abdul Kareem (810-878 C.E.)

This great scholar was quoted as saying: "If you see some one degrade any of the companions of Prophet صلى الله عليه و سلم know that he is a disbeliever. Because Prophet صلى الله عليه و سلم was real, what he brought was the truth and all of it was conveyed to us by way of the *Sahaba*. What those disbelievers (Shi'ites) wish to do is to cast doubt on the reliability of our narrators in order to invalidate the

Qur'an and the *Sunnah*. Thus the disbelievers are the ones most deserving defamation."

5. Ibn Hazmal-Andaloosee.

One day during the period of rule in Spain, Imam Abu Muhammad Ibn Hazm was having a debate with some Spanish catholic priest about their religious texts. He brought before them evidence of textual distortions in the Bible and the loss of original manuscripts. When they replied by pointing out to him Shi'ite claims about the *Qur'an* also being distorted, Ibn Hazm informed them that Shi'ite claims could not be used as evidence against the *Qur'an* or against Muslims because they are not themselves Muslims."

Contemporary Scholars

1. Imam al-Aloosee Mahmood Shukree (1883)

Declared the Raafidite Shi'ites disbelievers because of their defamation of the *Sahaba*. His position was based on the rulings of Imam Malik and other scholars who were in agreement with him. In reply to their claim to be followers of *Ahle-Baith* (the Prophet's family), al - Aloosee said: "No, they are really the followers of the Devils and *Ahle-Baith* are innocent of them."

2. Muhammad Rasheed Raza (1865-1935) born in the Lebanon and died in Cairo.

This scholar was among those who worked sincerely for rapprochment between the Sunnites and the Shi'ites, and they in turn, pretended moderation for his benefit.

However in the midst of his efforts they caught him by surprise by presenting him with some of their books which slandered Islam. He then replied to them in a paper called *As-Sunnah wa As-Shia* in which he exposed their doctrines and idolatrous practices."

3. Mustafaa as - Sibaa'ee (1915 - 1967)

This eminent Palestinian scholar was also among those who lived with the Shi'ites for a period and worked for rapproachment with them; however he soon discovered their real intentions and noted them in the foreword at his classic, *As-Sunnah wa Makanatuha*. He wrote: "Those people continue to hold fast to their

books in which slanderous attacks and false descriptions are given of the incidents of disagreement among the *Sahaba* .. Hence their intention behind the call to rapprochement seems to be bringing the Sunnites closer to the Shi'ite creed and not bringing them both closer to each other". On another occasion, he wrote, "A Muslim would almost be in a state of total bewilderment and confusion at the audacity of these people towards Allah's messenger were it not for his knowledge that most of the Raafidites are Persians. Some Persians feigned Islam and used Shi'ism as a cover for the destruction of Islam. Then were also among the Persians who were unable to free themselves from the effects of their former religions and thus they entered Islam with a pagan mentality which did not mind telling lies about the Prophet (صلی اللہ علیہ و سلم).

4. Abdul Azeez ibn Baaz

The Grand Mufti and leading Islamic Scholar of Saudi Arabia has already given a clear ruling on the unbelief of Shi'ites in general and the Shi'ite leader Khomeni in particular.

5. Maulana Mufti Wali Hassan Tonki
Head of Daar-ul-Iftaa, Pakistan,

Explained that, for the reasons advanced below, there was not the slightest doubt about the unbelief and heresy of the shi'ites. The reasons are:-

a) On the basis of their books well known to the world, the Shi'ites hold that all the *Sahaba* were renegades and heretics.

b) The Holy Quraan as it is available with the Muslims of the world, is not the same scripture as was revealed by God. The real Quran is with their last Imam who disappeared in the cave of Surra-Man- Ra'aa.

c) Like the Qadianis, the Shi'ites also pay lip survice to the dogma of Khatm-e-Nabuwwat (Finality of Prophethood in the person of the Holy Prophet (صلی اللہ علیہ و سلم). They hold their Imams equal in spiritual status to the Prophets of God and look upon Imamate as an inspired institution as prophethood.

As such Shias are ***Kafirs*** (non- Muslim). Muslims are not permitted

by the *Shari'ah* (Islamic Law) to have inter-marriages with them because it is ***Harram*** (Unlawful). Similarly it is not permissible under the Shariah Law to attend the funeral prayers of a Shia. So also is their ***Zabihah*** (birds or animals slaughtered by a Shiah) unlawful and forbidden for the Muslims under the Shariah Law. It is also not permissible for the the Muslims to allow or assist the burial of dead bodies of the Shia in the Muslim graveyards. In short the logical stand of the Muslims should be that they must treat the persons of the Shia creed as non-Muslims and deal with them accordingly.

Love for *Ahle-Baith* is conditional upon love for *Sahabah*

Hazrat Ali told that Allah's Messenger said to him ,"You have a resemblance to Jesus whom the Jews hated so much that they slandered his mother and whom the Christians loved so much that they placed him in a position not rightly belonging to him."Hazrat Ali afterwards said, "Two people will perish on my account, one who loves me so excessively that he praises me for extra-ordinary qualities which I do not possess , and the other one who hates me so much that he will be impelled by his hatred to slander me."(Ahmed)

This prophecy of the Holy Prophet (صلی اللہ علیہ و سلم) has come true. Those who exceed the limits in the so-called love of Ali are *Rafida* (Shias) and those who slander him are *Kharrijitties. Ahle-Sunnah* are on the straight Path who pay due respect to all the *Khulfa-Rashideen,* (the righteous Caliphs). A *Hadith* of the Prophet (صلی اللہ علیہ و سلم) says: *"Hypocrite does not love Ali and a Momin (believer) does not hate him."*

Those who hypocritically profess love for Hazrat Ali should realize that *Ahle-Baith* (people of the House of Prophet صلی اللہ علیہ و سلم and Companions of the Holy Prophet (صلی اللہ علیہ و سلم) are the two glasses of one spectacle. The Holy Prophet (صلی اللہ علیہ و سلم) said about such miscreants: "*Keep away from them and do not let them to come near you lest they mislead you and land you in trouble.*"(رد الرفضہ)

There are three other specific *Ahadith* about *Rafida:*

(1) "In the latter times, a group will appear who will be called Rafida.Tese people would have given up Islam". (Masnad Ahmad, Vol.1.P.103).

(2) "After me there will emerge a group who will be known by the name of Rafida. Hence if you get hold of them , Kill them because they are Mushriks (polytheists)______ These people will abuse Abu Bakr and Umar and whoso abuses my Sahabah , will be accursed by Allah, Angels and all the human beings."(Dar-ul-Kutni) .

(3) "A group will emerge soon who will abuse my Sahabah and endeavour to find faults with them. As such you should not keep their company, not dine with them nor have matrimonial ties with them from either side. You should not greet them either. The curse of Allah be upon them."(Guniatutalibeen. P.179).

The *Shias have* gone astray; how can they lead others to the right path? They are themselves treading the path of error and transgression and leading others to the same devil's path. May Allah save Muslims from their clutches and conspiracies. *Ameen*

THE LAST WORD

Imam Ibn Tamiyyah, a great savant and scholar of Islam is reported to have said about Shiaism in these memorable words:

حركة انتقامية من اليهود ندالنبوة المحمدية

"It is retaliatory movement of the Jews against the prophetic mission of Muhammad (صلی اللہ علیہ و سلم)"

To sum up :

1. Shiaism is certainly not a school of thought of Islam as is believed generally. On the contrary, it has got its own philosophy and frame work which is completely alien to Islamic principles and precepts. In fact the ideological Shiaism is an anti-Islamic ideology. And the religion of Shiaism was invented by a Jewish scholar (Abdullah ibn Sabah) only to Curb and Crush Islam and Muslims.
2. Shiaism is actually another form of Judaism, having the same designs and objectives against Islam and Muslims. Or to put it in another way: The religion of Shiaism is nothing but Judaism in the garb of Islam. So the operational Shiaism only serves the purpose of Jews and Israel. The latest proof is the incident of May 1985, when the Shia militia in Lebanon massacred the Palestinian Muslims who have been a strong fighting force against Israel. Such a latest anti-Muslim "Shia Operation" to help and assist Israel should serve as an eye-opener for the entire Muslim World. Similarly Shia-oreinted Party *"Hizbullah"* of Lebanon which is fully backed by Iran and Syria and has become a "State within State" as events in 2006 have proved to the detriment of *Sunnis of Lebanon. And in Iraq, Mehdi Militia of Maqtadi as-Sadr (who enjoys the patronage of American-puppet Shia government headed by Noore-al-Malki) is massacring Sunni Muslims without let or hindrance. This merciless killing of Sunnis which started soon after hanging of Iraqi ex-President, saddam Hussain on Eid-ul-Azha 1427 H i.e. 30th December, 2006 is continuing till to date.*
3. Shiaism blackmails Islam. To counter this blackmail, matrimonial ties, social interaction and business transactions with the Shia should be stopped forthwith. This is most urgent in order to save our *Iman* and *Deen* from such disguised enemies who cleverly use the emotional slogans of *"No Shiaism, No Sunnism"* OR *"Unity of Ummah and glory of Islam"* to defraud gullible Muslim masses.

4. Despite its claim to the contrary, *Shiaism* allies itself with all such forces which are hostile to Muslims, be it Hinduism, Communism or Zionism. It would be recalled that when Khomeni was at war with Iraq over the territory of *Shutul Arab* in 1980, the Iraqi Atomic Reactor was destroyed by Israel with the logistic support secretly provided by Iran; otherwise Iraq would have become a nuclear power before Pakistan. Present confrontation between U.S.A and Iran over the nuclear issue is a mere deception. America will never invade Iran as the former wants ruination of World of Islam (Sunnies) through its camouflaged agent, Iran who is considered as leader of global Shias.
5. It should not be forgotten that through conspiracy hatched by America, King Raza Shah Pehlavi was ousted and Khomeni planted in his place in 1979 in order to cause an upheaval in the Muslim world and wreck prospects of an emerging Islamic Renaissance through the so-called "Islamic Revolution" of Khomeni which was in fact an attempt to thrust Shiaism on unwary Sunni masses by deceit, coercion and bloodshed. For this purpose, Iran is even now fanning sectarianism in Pakistan and last year (2012) in Karachi alone 250 *Ulema* have been targeted and killed as per Report submitted by *Ahle-Sunnah* to Chief Justice of Pakistan; although Shias in Pakistan make claim on the contrary as media is controlled by them. As such very few people know that somewhere in 1958 during the reign of Shia President, Maj. Gen. Iskander Mirza of Pakistan (who lies buried in Iran) three thousand miles of oil-bearing territory of Balochistan province was "awarded" to Iran under the guise of demarcating boundary with that country through a Commission headed by another Shia General (Retd) N.A.M Raza. An MPA Baqi Baloch from Balochistan who violently protested against this sell-out was kidnapped by Iranian agents and is heard of no more!
6. Iran is also persecuting Sunnis who accounts for over one-third of total population of that country and are mostly located on border areas of Pakistan. To further strangulate them economically, Iran has raised a high concrete wall (on border check-posts with Pakistan) to stop any contact with their co-religionists across the border.And on the religious front, Shia *Alims* are appointed on the Board of Directors of *Deeni Madressahs* of Sunnis in Sunni majority provinces to monitor and supervise their activities and teachings so as to conform with Shia standard of syllabus. This exposes the hypocrisy of so-called "Islamists" and speaks of the Mirage in Iran.
7. Last but not the least, Shiaism and Judaism are in fact the two faces of the same coin and the coin in enmity, hatred and conspiracy against

Islam and Islamic institutions all over the world and all through the history till to –day. Iran has very cordial relations and secret pacts with India and Israel to the detriment of Pakistan and World of Islam. The sooner the Shia threat is realized and countered by the Muslims, the better for their own safety and resurgence of Islam !

Our study has conclusively established that the differences in belief between the Shia and the *Ahle Sunnah* are so glaring , so serious and so wide that the gap between them can never be bridged. It is therefore, essential that every Muslim be made aware of the beliefs and teachings of Shiaism. It devolves upon the *Ulema* of the *Ahle Sunnah* to expose the noxius and anti-Islamic beliefs and teachings of Shiaism so that Muslims are not deluded into supporting the enemies of *Rasullallah* صلى الله عليه وسلم, thereby denuding their *Imaan* of the *lustre* and *Noor* which emanate from the Fountain of the *Deen*, viz *Rasullallah* صلى الله عليه وسلم .The truth of Shiaism must be plainly stated and its pernicious teachings exposed so that the Shia propaganda emerging from Tehran be effectively countered in the interest of the *Imaan* of the rank and file of the *Ahle Sunnah Wal Jamat*.

Maulana Muhammad Manzoor Noomani, a great Reformer of this Century and author of several books on *Tafseer, Hadith* and *Seerah* (including a couple of historic books on the anti-Islamic basis of Shiaism as listed at page 108) during his last days is reported to have written a heart-moving letter to the Mufti-e-Azam of Pakstan, Mufti Wali Hasan Tonki, stating that despite his serious illness, he has a great longing and passionate desire to knock at the door of every Muslim to tell him that Shias because of their hypocrisy and disbelief are outside the pale of Islam and as such the general body of Muslims should boycott them on all fronts (i.e. economic, social, political and religious) in order to sort out and isolate them so that they could no longer harm Islam and *Ummah* at large. This is the most effective and safest way to combat the menance of these deceits who through intermingling and catchy slogans corrupt the *Iman* and *Deen* of the unwary Muslim masses.

CONCLUSION- The *Kufr* of Shiaism is more pronounced and prominent as comprared to the *Kufr* of *Ahmadies* or *Qadianis* who have been unanimously declared as Non-Muslims by the Parliament of Pakistan on September 7, 1974. Being a representative body of Muslim *Ummah*, Rabita-Al-Alam-al-Islami, Makkah should come forward and take the lead and issue the much-awaited authoritative and historic Verdict about them on the analogy of *Ahmadies* or *Qadianis* without fearing any reaction of a hostile neighbouring country in obedience to Allah's Command: "They fight in the path of Allah and fear not the blame of any blamer. This is the grace of Allah which He bestows upon whom He pleases" (Al-Qur'an 5:54)

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BEWARE!

Erroneous *Tafseer* OF Holy Qur'an by Abdullah Yusuf Ali.

The above English translation and commentary of Holy Qurn'an is not reliable as pin-pointed by the eminent Ulama. Below is a thought provoking observation of a devout Islamic organization under the title:

ERRORS OF YUSUF ALI

The Qur'an commentary by Yusuf Ali contains many serious errors. Personal opinions and baseless theories have been presented as official Islamic *tafseer*. Some of his opinions and theories are clear cut *kufr* which expels the believer from the fold of Islam, if subscribed to. The Majlisul Ulama of South Africa has prepared a book dealing with these serious errors of Yusuf Ali. The name of the book is: ***Errors of Yusuf Ali.*** Write for a free copy to: The Y.M.M.A., P.O. Box 18594, Actonville, 1506, South Africa.

NB: Yusuf Ali was a *Bohra* (a Shia sect) and ignorant of Arabic language. He was a Professor of English literature and lacked *Taqwa & Zhud* beside true beliefs, which are pre-requisites for undertaking the translation and commentary of Holy Qur'an.

It may be mentioned that the most authentic translation of Holy Qur'an in English is one by Muhammad Marmaduke Pickthall which has the stamp of approval of Al-Azhar university, Cairo, Deptt. Of Religion, Govt. of Turkey (before Atta Turk) & Rabitah Alam-e-Islami, Makkah.

M. M. Pickthall, himself a convert to Islam, studied at Al-Azhar university, Cairo and latter became a *Hafiz* of Qur'an and led *Tarawih* prayers in England. He was a pious and committed Muslim, worthy of emulation by others.

☆ September 7, 1974, is a memorable and historic day for the Islamic Republic of Pakistan as, on this day, the National Assembly, through a constitutional amendment, unanimously declared all the followers of Mirza Ghulam Ahmad Qadiani as non-Muslim minority. Later in 1984, through an ordinance Qadianis were prohibited from using Islamic terms, and a ban was imposed on all their un-Islamic activities.

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